

The
MAKĀLĀT
of
HAJI BEKTASH VELI



The Discourses of a 13th Century
Sufi Master

Translated by Huseyin Abiva

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The Makalat of Haji Bektash Veli

For my Beloved Mirror

“I was dead, but came back to life.
I was a scowl, but I became a smile.
Love came and turned me
Into Everlasting Glory!”

-Mevlana



KOMUNITETI BOTËROR BEKTASHIAN THE WORLD BEKTASHIAN COMMUNITY

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Të nderuar,

Me kënaqësi dhe duke qenë të nderuar. japim pëlqimin tone për këta libra të botuar nga z. Huseyin Abiba dhe Babagan Books. Zotëri Abiba është një mik i mirë i komunitetit bektashian, ndërsa njohuritë e tij të besimit dhe historisë së bektashizmit janë të vlerësueshme. Deshiroj që

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këto libra t'Ju ndihmojnë në perhapjen e dritës së Haxhi Bektash Veliut kudo në botë.

To whom it may concern,

It is with satisfaction and pleasure that we give our approval to these books produced by Huseyin Abiba and Babagan Books. Mr. Abiba has been a loving friend of the Bektashi community for many years and his knowledge of Bektashi history and faith is very large.

May these books help spread the Light of Haji Bektashi Veli throughout the World.

A handwritten signature in dark ink, appearing to read 'H. Dede Reshat Bardhi', is written over a faint, circular official stamp. The signature is fluid and cursive.

Haxhi Dede Reshat Bardhi
Kryegjyshi Botëror i bektashinjve
Head of the World Bektashi Community

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A Note on Pronunciation

Due to the complexities faced when transcribing terms and names originally written in the Ottoman-Arabic script but now rendered into several modern writing systems, I have chosen to use the standardized modern conventional spellings for Ottoman Turkish for the sake of retaining a sense of context. In addition, all religious terms of Arabic origin will be provided in their Ottoman spelling (i.e. *şeriat*, not *sharīʿah*). This has been done in order to lend the reader a feeling of the milieu.

C **J** as in “Jump”

Ç **Ch** as in “Charles”

Ğ a silent sound

Ş **Sh** as in “Shut”

The Turkish sounds of “ı”, “ö”, and “ü”, all nonexistent in English, will be made use of. The “ö” and “ü” are pronounced as they are in the German, i.e. rounded vowel sounds. The “ı” is a subdued sound close to the short “u” sound in English.

The spelling Hacı Bektaş will be used throughout the text of The Makālāt rather than the more familiar Haji Bektash.

PREFACE

This work, the Makālāt, is a collection of discourses given by the 13th century Islamic mystic, Haji Bektash Veli. The work is said to have been originally written down in Arabic, though the complete manuscript of the original has long since been lost. The Makālāt was first rendered into the Turkish vernacular by the bard Mehmet Hatiboğlu in 812 AH/1459 CE, after which a number of other versions – all in Turkish – were compiled.¹

This present English translation is based on the compilation and critical amalgamation of these various versions that was accomplished by the late Prof. Esad Coşan - initially for his PhD thesis in 1971 and then for publication in 1986.² In keeping with the work of Prof. Coşan I have kept the transliterations he maintained throughout the work, which are not necessarily in line with Modern Turkish spellings, but rather they are more in accordance with the archaic Turkish of premodern Anatolia.³

The term makālāt is an Arabic word meaning “discourses”. Thus, it can be assumed from its written style that a follower of Haji Bektash Veli, rather than he himself, had compiled these talks into book form at some unknown date. It would be, nevertheless, erroneous to presume from this statement (as a number of academics continue to do)⁴ that the great spiritual master was untaught or lacked adequate knowledge of Arabic to transmit teachings into the sacred language of Islam. If we accept the traditional account of Haji Bektash’s life as presented in the Vilāyetnāme, we find that as the son of an important Khorasani notable, Haji Bektash received an elementary education at the hands of one of the top scholars of the region, and it can safely be assumed that in the

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decades prior to leaving his native land for Anatolia (at the age of forty), he had ample opportunity to further his studies in madrasahs. It would, therefore, have been extremely improbable that anyone in the 12th century with a penchant for religiosity to have not obtained at least a functional understanding of the Arabic language.

In certain respects the Makālāt presents itself as a straightforward text on Islamic mysticism. It contains descriptive explanations about the four doors that the spiritual seeker must cross in order to attain his goal: *Shari'āt* (Divine Law), *Tarīqat* (the mystical Path way), *Ma'rifat* (Spiritual Understanding), and *Haqīqat* (Reality). Subsequent to this particular topic, Haji Bektash Veli discusses the nature of man, and how he is, in essence, a microcosm of both the seen and unseen universe.

One may notice in this translation an apparent 'Sunni' slant to some of Haji Bektash's teachings. Yet it is significant to note that the copies that Coşan had access to when he compiled his critical edition were not all of the existing early versions.⁵ There are surviving texts of the Makālāt that contain references to the Shī'ī concepts of Tawalla and Tabarrā, that is, loving the Prophet's family (Ahl ul-Bayt) and distancing oneself from their enemies. There are also, in a number, overt references to the Twelve Imams. Of course contemporary Alevi printings of the Makālāt are devoid of references to patently Sunni doctrines, such as the acceptance of the Four "Righteous" Caliphs.

With this said, it is hoped that this present translation will aid in the understanding of one of the most influential Sufi orders not only in Turkey but throughout the Balkans.



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THIS IS THE BOOK OF THE DISCOURSES OF HACI BEK- TAŞ EL-HORASANI

(May Allah Sanctify His Noble Secret)



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In the name of Allah, the Most Compassionate, Most Merciful

All thankfulness, praise and gratitude are due God, the Blessed and Most High, who created all of us frail and wretched slaves from nothingness; He it is Who bestowed faith (imān) and submission (Islām) upon us, and Who allocated and prearranged the sustenance of all creatures.

Furthermore may peace and blessing be upon the Prince of the Prophets, the Master of the Messengers, the Leader of the Prophets and Saints, for whose sake all the worlds were created.

And additionally may peace be upon his companions (sahābah), and the People of the House (Ehl-i Beyt), who are cleansed and spiritually accomplished (aru) people. May abundant salutations of peace be upon them!

The Sovereign (pādiṣāh) of the universe, God (may He be exalted!), will cause, in the hereafter, the privileged souls of the people of Islam to be taken into benevolence and absolution.

After praising the noble Messenger of Allah and his companions, may Allah sanctify the noble secret of the one whose speech is profound and subtle, whose tongue is sweet and affable, whose face is rose-like, who is the owner of discourse (makālāt), who is the water of the Divine Law (ṣeriat), who is filled with Spiritual Understanding (ma'rifat), who is the treasure of Reality (hakikat) the station of the people of the Path (tarikat), the mufti of the people of the Divine Law, the master of the treasury of knowledge and the renowned spiritual axis (kutb), the sovereign Hacı Bektaş el-Horasani.

The candle of religion, the oil of the light of faith, the link to the world of reality, the pillar of the saints, has rendered forth the following discourse:

THE FIRST CHAPTER

God (may He be praised and exalted!) created Adam from four substances and then He divided human beings into four groupings. He similarly created four categories of worship, four kinds of desire and four varieties of spiritual states (hāl).

Accordingly, He created human beings from four substances: the first being soil, the second being water, the third being fire and the fourth being wind.

He then set them into four groups:

The first group comprised of the worshipful servants (‘ābidler). These are the people of the Divine Law and their derivation is from the wind. Consequently wind is both curative and strong for those who do not cease to worship God day and night. If the wind does not blow, the grain will not be separated from the chaff and the whole universe will perish on account of the stench. Therefore whatever exists in this world, whether it be lawful (halāl) or unlawful (haram), clean or polluted, is known through the Divine Law, for the reason that the gate of Divine Law is a commanding gate.

God the Majestic indicates the origin of every kind of object in the Qur’an. The Most High declares: ﴿Nor anything neither green nor dry, but it is all in an clear *book*﴾.⁶

Therefore my dear, one must endeavor to carry out what God Most High has commanded and endeavor to desist from what must be avoided. So let those who are human acknowledge themselves to be dignified and desist from what The Real (may He be exalted!) proscribed and we shall take into account the stipulations and conditions of this

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law as the place where Spiritual Understanding originates at the time when He resurrects the soul, if Allah Most High so wills (inşāllāhu te'ālā).

The worship of the worshipful servants consists of making the ritual prayer (namāz), keeping the fast in Ramazan, giving the poor due (zekāt), going on Hajj, rising to go out on military expedition (gazā), purifying oneself of dirtiness by major ablution (gusul), keeping away from lust, forsaking the world, and being fond of the hereafter.

The condition of the common people ('avām) is to injure one another. Therefore arrogance and jealousy, malevolence and meanness, as well as enmity can be always seen among them. This is the case with nearly all of them.

The second group is made of the ascetics (zāhitler). Their derivation is of fire and they are the People of the Path. Therefore, they have to burn night and day and burn themselves, for whoever incinerates himself in this world will be rescued from the large number of punishments awaiting in the hereafter. Hence, know that one who has burned once will never burn again. As God says: *Then guard yourselves against the Fire prepared for the disbelievers, whose fuel is of men and stones* ♦

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A Story

It so happened that the Prophet Jesus (peace be upon him!) was on a walk one day and he came to the base of a mountain. There he found water and drank. But the water was bitter to the tongue and from time to time the mountain would crumble. So Jesus (peace be upon him!) asked of the mountain, by means of his heart (hāl dilile), the following:

“Why is this water bitter of taste and why are you crumbling from time to time?”

Then the mountain replied, “O Spirit of God! Know that in the time of the Prophet Moses (peace be upon him!), a stouthearted youth (yiğit) happened upon this place and recited this verse: ♦ *Then guard your-*

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selves against the Fire prepared for the disbelievers, whose fuel is of men and *stones*. Tell me, is this verse found in the Torah and the Gospel, the Psalms and the *Furqān*⁸⁷?”

Subsequently Jesus (peace be upon him!) replied, “This verse indeed exists in the Torah and the Gospel, the Psalms and the *Furqān*.”

Then the mountain said: “O Jesus! The Gospel is yours and the *Furqān* is Muhammad Mustafa’s. Given that, O Spirit of Allah, your supplications (du’ā) are answered, beseech God Most High to liberate me from this crumbling.” Then Jesus made a supplication and after a short time the mountain ceased to crumble and the bitter water became sweet.

After that the mountain said, “O Spirit of Allah! Inside of me there is an old man (pīr) who has remained there since time of the Children of Israel, whose wish is to see Muhammad or to see his community (üm-met). However when that young man recited the verse, ‘*Then guard yourselves against the Fire prepared for the disbelievers, whose fuel is of men and stones*’, the old man wept night and day ever since. This bitterness in the water is from the tears from his eyes, for the old man’s tears merged with the water and made it all bitter. Yet thanks be to Allah! With the blessing of your supplication, his weeping has ceased and the bitter water has become sweet.”

Having beheld this wonder, Jesus took counsel and discarded his bowl, his staff and his sewing needle, his sole material possessions, to the world of strangers.

Therefore my dear, how can those who accumulate material possessions evade the large number of chastisements awaiting? Thus, the esteemed Prophet (upon whom be peace and blessings) said: “This world is a deep sea and most people are drowned in it.”

For that reason the worship of the ascetics consists of remembering God night and day, beginning every act with Bismillah ir-Rahman ir-Rahim, existing between fear (havf) and hope (racā), and making

desires advantageous for the hereafter. Their condition is from celestial knowledge ('ilm-i ledüni) and they are well pleased with this knowledge. They know not from whence they came or to where they are to go since the door of guidance was not opened to them, given that they have reached whatever degree they have reached by way of their own striving. This is the case with nearly all of their group.

After that, the third group is that of the Knowers ('āriflar). Their derivation is of water and they are the people of Spiritual Understanding (ma'rifat). As water is both pure and also purifying, since a knower also should be both pure and purifying.

A Query

In the eyes of the Knowers, every word has three hundred faces and one back. Yet in the eyes of the People of Understanding (ehl-i ma'ānī), it has seventy-two faces and one back. Since the unaware do not know, they utter the back of a word and put themselves in the Fire, while the Knowers utter the face of every word so they do not enter therein.

Thus, water is pure and if it is poured into any jug, the jug holds the qualities of the water. Simultaneously nothing accrues in the jug except the water itself. In addition, its color is apparent and it expels pollution.

Likewise, the purity of Knowers is apparent and it returns to its own source and accumulates. On the other hand, in the view of Knowers, polytheism (şirk) is filth and as a result they do not let it abide within and they ward it off. They are pure in of themselves and they purify others. So it must be known that if one has not first purified himself, he cannot purify others.

Consequently, according to Divine Law, if pollution touches cloth or skin, water purifies both, providing they are washed and the cloth is then purified, and the skin is purified as well with the major impurity (canābat) removed. Subsequently it becomes then permissible to make minor ablution (ābdast). However, in the eyes of Knowers, water alone does not purify cloth nor does it purify skin nor is major impurity

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removed, nor is it proper to make minor ablution, given that as long as the washer has not purified his self, the thing washed will not be purified by simple washing.

Accordingly, man needs to serve water and in turn, water needs to serve the ablution. In turn, the ablution needs to serve the prayer and in turn, the prayer needs to serve God Most High. Thus The Real (may He be exalted!) said, “Not every heart is fit for knowing Me; not every body is fit for worshipping Me; not every worship is fit for grasping knowledge of Me.”

Therefore my dear, one has to be cautious lest there be a useless action carried out and one also needs to be at all times in a state of purity (tahārat). The reason why a person is impure is because of Satan’s actions inside of him. If you do not believe this, put some wine in a jug and secure its cover tightly and leave it in the sea. Then wash the exterior of the jug for a limit of ten years. You will find its contents nothing less than the same wine and just as impure.

Another example is the following:

If one drop of wine falls into a well and its water is spilled over countryside, and grass sprouts where the water was spilled and a sheep eats that grass, in the opinion of the People of Piety (ehl-i takva), the meat of the sheep will be unlawful (harām). Why so? The unlawfulness (harāmlık) and impurity (mudārlik) of wine is from the deeds of Satan. That is why The Real (may He be exalted!) says: ‘O ye who believe! Wine and games of chance and idols and divining arrows are only an infamy of Satan’s handiwork. Leave it aside in order that ye may *succeed*’.⁹

Therefore my dear, in the eyes of the People of Piety, if one drop of wine fell into a well, all of the water of that well will need to be purified and the meat of the sheep which grazed over the place in which the water has been spilt, become unlawful. Why? For reason that a doing of Satan was carried out there.

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Alas! Because there is arrogance and jealousy, miserliness and hate, greed and wrath, as well as backbiting, loud laughter and buffoonery, and many other satanic acts of assorted kinds, how can you become purified with just water? Therefore, know certainly that you cannot become purified like this.

Accordingly, if just one of the aforesaid types of vices exists in a person, all acts of piety, worship and good deeds become like scattered dust. Unfortunate is the state of one in whom all the eight kinds are found! Says the Most High: ﴿ *We shall make such deeds scattered dust* 〉. That's why we say such a person is a downright devil and, consequently, the devilry of Satan lies with these vices.

Therefore, my dear, the derivation of Knowers is of water and within the Knowers there exists no impurity, and furthermore the origin of water is a green jewel (yeşil gevher) and the origin of this jewel is God's own divine power (kudrat). As a result, the Knowers are loved by God, the Blessed and High, since He is their origin. Thus it is not surprising for the originated to love its origin.

Moreover we shall become acquainted with the saintly knowledge of Knowers, if Allah Most High so wills.

Therefore, it needs to be said that the acts of piety of the Knowers are: contemplation (tefekür), abandoning both this world and the next, and awaiting sainthood (wilāyat) with a zealous glance. Furthermore their longing is to reach God Most High. Their state is being in accord with all that is and not in causing spiteful anxiety. This is the case with nearly all of them.

Now the fourth group is that of the Lovers (muhiblar). They are the People of Reality and their derivation is that of soil as soil is submission and resignation. Consequently, the lover also needs to be in a state of submission and resignation, seeing that the excellent Messenger of Allah (upon whom be peace and blessings) said: "Everything returns to its origin."

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Thus, the Lover asked the Knower a question: “O Knower! God (may He be exalted!) said in the Qur’an: ‘*From it We created you and into it We shall send you back and from it will We raise you a second time*’. Its meaning is that we are created from earth, we return to it, and we come out of it later again. Yet if soil returns to soil, water to water, wind to wind, and fire to fire, what do you arrive at the Divine Presence with? You say, ‘I will be the same as I am now.’”

The Knower replied thus: “This speech is true and there is no incongruity in it. But take notice! I have three friends. When I die, one remains at home, one remains on the path, and one comes with me. The friend that remains at home is my property; the friend that remains on the path is my kin and household; the friend that comes with me is my good works and deeds. Hence, if I possess a harsh character and callous deeds, know that this is because the originated returns to and resembles its origin.”

Thereafter the Knower asked of the Lover: “O Lover! Which of the fathers is preferable in origin and likewise the mothers?”

“Many say this,” replied the Knower, “that the mother is origin and father is root. However, in our eyes the father is origin and the mother is root. This is because the origin is in the seed, which becomes the root when sown.”

The pious actions of the Lovers are supplication, spiritual progress (seyir), beholding the Divine (muṣahadat), achieving their aspirations, and finding God (may He be exalted!), having escaped their selves. And their condition is to assemble and become one. This is the case with nearly all of their group.

As a result the Lovers have three advantages: the first is spiritual progress in the affairs of God; the second is supplication to God; and the third is to be seated beholding the Divine for the benefit of the love of God.



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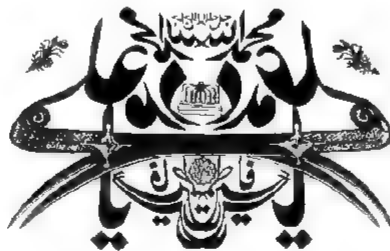


If the Lovers are asked: how do they know God the Divine? The Lovers reply: “We comprehend God the Divine from within ourselves and comprehend ourselves through God the Divine. The verification (delil) of the truth of our assertion is that the esteemed Messenger (upon whom be peace and blessings) said: ‘Whoever knows himself knows his Lord.’”

Thus, the truthfulness of the words of the Lovers rests within humanity; so how can one search for it somewhere else? If one does not know himself, when can he know of God the Divine? For this reason God (may He be exalted!) says: ‘*And We are nearer to it than you, but you do not see*’.¹⁰ And in another verse He says: ‘*And We are nearer to him than his jugular vein*’.¹¹

Although the acts of worship, yearnings and conditions of the worshipful servants, ascetics and Knowers are suitable (reva) to each, they are all proper in the eyes of Lovers. This is because whereas the worshipful servants, ascetics and Knowers are the People of Regulation (da’va), the Lovers are the People of Essence (ma’na).

Thus my dear, the details about the Lovers are abundant. Yet the quantity of words that we have articulated is sufficient to make the intellect understand, the heart satisfied and the people attentive. After that, God knows what is right.



THE SECOND CHAPTER

THIS CHAPTER IS AN EXPLANATION OF THE MINE OF SPIRITUAL UNDERSTANDING

The Axis of the universe (kutb-ı ‘ālem) says:

A slave achieves God the Divine through forty stations (makāmlar) and then becomes a friend (dost). Of these forty stations ten are contained within the Divine Law, ten are contained within the Path, ten are contained within Spiritual Understanding, and ten are contained within Reality.

Accordingly, the first station in the Divine Law is to have faith (imān). Says the Exalted: “That you believe in Allah, His angels, His Books, His Messengers, the hereafter, and that everything good and bad comes from Allah the Almighty.”¹²

Furthermore, whoever says faith is dependent on the body (ten) is mistaken; whoever says it is dependent on the soul (cān) is mistaken as well.

It should be known that faith, in the opinion of Knowers, is dependent on the intellect (‘akıl). Hence this is established: faith is first dependent upon tongue and secondly upon the heart. Hence whoever has an indifference of heart towards God the Divine is certainly an unbeliever (kāfir). Says the Most High: ‘Nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the *guilty*’.¹³ Correspondingly, if there is earnestness on the

tongue but no belief in the heart, that one is a hypocrite (munāfik). He will dwell in the lowest level of Hell. Says the Most High: ﴿Surely the hypocrites are in the lowest stage of *the fire*﴾.¹⁴

That is to say, acts of piety and good deeds are somewhat apart from faith although faith is an act of piety. However not every act of piety ends up with faith and, conversely, unbelief (kufr) is a sin, even if not every sin is unbelief. Says the Most High: ﴿Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He *pleases*﴾.¹⁵

These two utterances are a friend to humankind.

﴿And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: *Yes!*﴾.¹⁶

Thus, this is faith.

Therefore our words are as such: one needs to know the essence of the Merciful (Rahmān) and the essence of Satan. It must be realized that the essence of the Merciful is faith, whereas the essence of Satan is doubt and it is impossible to mix doubt with faith. Since faith is dependent on intellect and intellect is sovereign (sultan) and the vicegerent (nā'ib) is the body, if the sovereign departs, how can the vicegerent remain?

For example:

Faith is a treasury, Satan (upon whom be damnation!) a thief, and the intellect the treasurer. If the treasurer departs, what does a thief do with the treasure?

In a similar allegory faith is a sheep, intellect a shepherd and Satan a wolf. If the shepherd goes away, what does the wolf do with the sheep?

Again in a similar allegory, faith is milk, intellect the watchman, Satan a dog and all three are in a house. If the watchman departs, what

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does the dog do with the milk? Therefore, O poor deprived one! Faith is vulnerable inside you.

Moreover, it is part of faith to believe in God the Divine, to fulfill His commandments and to abstain from what God has ordered to be abstained from. It is unbelief to not fulfill the commandments of the Blessed God and to not refrain from what should be refrained from.

Furthermore, it is faith to believe in God's angels (ferişteler), because, my dear, over every human being are dispatched as guardians (müvekkil) three hundred and sixty angels. Seeing that you perpetrate bad behavior in the presence so many angels, why do you not then perpetrate the same improprieties in the presence of someone of your own kind? Where is your belief in angels?

Furthermore it is faith to believe in God's Qur'an as well as in all of His Books. Yet you are full of conceit and jealousy, stinginess and greed, fury and backbiting, boisterous laughing and buffoonery. So my dear! Which Book proclaims that a single one of these foul traits is inside the People of Faith? Where, then, is your belief in the Books and Messages?

It is also faith to believe in the friends of God (Tanrı dostlari), for reason that the friends of God have accepted poverty, abandoned duality (ikilik) and entered into the Path. Says the Most High: *‘ Verily, with every difficulty there is relief’*.¹⁷ In addition, the friends of God are one day in a satiated state and two days in a hungry state. This is just as the esteemed Messenger said: “I am satiated one day and hungry two days.”

However, Allah laid out offenses like one hair after another and struck them on the backs of faces.¹⁸ As you perpetrate so many worthless acts, do you think He is not going to strike the back of your face, or He will fear you or feel disgraced by you? So, where is your belief in the friends of God?

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Therefore, O believers! If you know yourselves, this gate is the gate of hope (ümid) and it will have compassion (rahmat) upon you. But if you have not known yourselves, this gate is the gate of despair (navmidlik) and will bring vehemence (hişim) upon you, for the Munificent Sovereign says: “I am the sovereign who desires one hundred thousand times to have one hundred thousand people pleading at My door. They may weep inconsolably for a lifetime, yet if their faith and requests are insincere, they will end up only with misery.”

Therefore everything is determined by sincere faith. This, in fact, is all of faith. Advancing bravely is suspicion of faith.

Thus my dear! We made this discussion of the basis of Spiritual Understanding concise, for reason that a concise word is adequate for true souls.



THE THIRD CHAPTER

THIS CHAPTER IS AN EXPLANATION OF THE STATIONS OF DIVINE LAW

Know that the first station of Divine Law is to possess faith. Says the Most High: ﴿ *O you who believe . . .* 〉.¹⁹

The second station is to obtain knowledge. Says the Most High: ﴿ *Be worshippers of the Lord* 〉.²⁰

The third station is to make the ritual prayer (namāz), give the poor due (zekāt), keep the fast (oruç), go on Hajj if one has strength, rise to go out on military expedition (gazā), and wash from major impurities.

Says the Most High: ﴿ *And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down* 〉;²¹ ﴿ *O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil* 〉;²² ﴿ *And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither* 〉.²³

Furthermore one should answer the general call to jihād and wash the whole body of impurities.

The fourth station is to acquire lawful earnings and know that usury is forbidden. Says the Most High: ﴿ *Allah has allowed trade and prohibited usury* 〉.²⁴

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The fifth station is marriage. God says: ‘*Then marry such spouses as seem good to you*’.²⁵

The sixth station is to know that it is unlawful to have sexual intercourse with women when they are menstruating and have bleeding from childbirth: ‘*Therefore keep aloof from women during the menstrual discharge and do not go near them until they have become clean*’.²⁶

The seventh station is to remain with the People of the Sunnah²⁷: ‘*Such has been the practice of Allah that has indeed run before, and you shall not find a change in Allah’s practice*’.²⁸

The eighth station is compassion (şafakat), for the Most High says: ‘*And those who break the covenant of Allah after its confirmation . . .*’.²⁹ In addition, the Prophet (upon whom be peace and blessings) said: “Compassion is part of faith.”

The ninth station is eating what is pure and wearing what is pure. Says the Most High: ‘*Eat of the good things that We have provided for you*’³⁰ and ‘*And your garments do purify*’.³¹

The tenth station is to command good and hinder evil.³² Says the Most High: ‘*Enjoin what is right and forbid the wrong*’.³³

Accordingly many explicit verses (āyāt-ı beyyināt) have come for the People of Faith and the remaining are widely recognized.

THE FORTH CHAPTER

THIS CHAPTER IS AN EXPLANATION OF THE STATIONS OF THE PATH

My dear! Know that the first station of the Path is to take the hand of a spiritual master (pīr) and make penance (tevbe). Says the Most High: ‘*And hold fast to the rope of Allah all together*’³⁴; and yet again says the Most High: ‘*Turn to Allah with sincere repentance*’³⁵.

Provided that the slave turns from his immoral condition, it is God Himself who grants atonement: ‘*Then turned He unto them in mercy*’³⁶.

Hence, O believers! One needs make such a repentance in which there exists no doubt. Furthermore, it should be done in such a manner that causes it to bring about benefit (menfa’at), since to make true repentance is to feel remorse, and the foundation (asas) of remorse is that the sin of seventy years is replaced with pleading for pardon. Therefore have trust (tevekkül) and plead for pardon so that your blunders may become fewer and your face made new.

Hence, O believers! It is for you to beg for pardon and it is for God to accept it. Says the Most High: ‘*And whoever trusts in Allah, He is sufficient for him*’.³⁷

Moreover, it is for you to give thanks so that God will increase your blessings (ni’matlar). Says the Most High: ‘*If you are grateful, I would certainly give to you more*’.³⁸

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Additionally, it is for you to be patient and it is for God to bestow incalculable rewards upon you. Says the Most High: ‘*Those who patiently persevere will truly receive a reward without measure*’.³⁹

And furthermore it is for you to perform acts of piety and give witness and it is for God to raise your level higher. Says the Most High: ‘*Is the recompense of goodness other than goodness?*’⁴⁰

It is for you to seek absolution for seventy years of sin and it is for God to accept. Says the Most High: ‘*And He it is Who accepts repentance from His servants*’.⁴¹

The Generous Sovereign (Padişāh-i Kerīm) says:

“O my slaves! Adam (upon whom be peace!) violated a decree only once and cried for two hundred years and continuously recited: ‘*Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have not mercy on us, we shall certainly be of the losers*’.⁴² He shed so many tears that I, in due course, pardoned his transgression. So you too seek absolution for seventy years of sin simply one time in order that I may absolve you, because it is for Me to absolve (‘avf). If I keep just one from among the sinners away from forgiveness, My mercy would not become apparent. Says the Most High: ‘*How excellent the Guardian and how excellent the Helper!*’⁴³

In addition, if I were to overlook the creation of one thing in the world, My Omnipotence (kādirlik) would not be absolute. Says the Most High: ‘*For We are the best to determine*’.⁴⁴ Furthermore if there were something absent from My blessing (ni’mat) in heaven (uçmak), my heaven would not be complete. Says the Most High: ‘*Now how excellent is the final home*’.⁴⁵ Moreover, if one of the Prophet Noah’s (upon whom be peace!) supplications were not accepted, all supplications would have remained unrequited. Says the Most High: ‘*And We are the best to hear supplications*’.⁴⁶

Notwithstanding all of this, the second station of the Path is to be a disciple (mürīd). Says the Most High: ‘*Ask the People of the Remem-*

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brance if you know *not*›.⁴⁷

There are three kinds of disciples:

The first is the complete disciple (mürīd-i mutlak).

The second is the emblematic disciple (mürīd-i macāzī).

The third is the renegade disciple (mürīd-i mürted).

Hence the complete disciple is the one who neither questions his shaykh's spiritual states (hāl) nor brings testimony against him whatever the case may be.

The emblematic disciple is the one who behaves outwardly as his shaykh asks but inwardly behaves as his self asks.

As for the renegade disciple, he is one who, when seeing a kind of spiritual state in his shaykh, objects to it and turns his face from him.

The third station of the Path is to shave the head and change the clothes. Says the Most High: ﴿ *Heads shaved, hair cut short, and without fear* ›.⁴⁸ Says the Prophet (upon whom be peace!): "People are with clothing."

In addition, the fourth station of the Path is to yearn for spiritual struggle (mücāhada). Says the Most High: ﴿ *Guard yourselves against the Fire prepared for disbelievers, whose fuel is of people and stones* ›.⁴⁹

The fifth station is doing service (hizmat), as the Noble Prophet said: "Who serves is served."

The sixth station is hāvuf, which is trepidation. Says the Most High: ﴿ *Therefore flee unto Allah* ›.⁵⁰

The seventh station is to preserve in hope. Says the Most High: ﴿ *Do not lose hope in the mercy of Allah* ›.⁵¹

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The eighth station is composed of the cloak (hirka), the shoulder bag (zenbil), scissors (mikrās), a prayer rug (saccāda), admonition (‘ibrat) and guidance (hidāyat). Consequently these things are cherished and they are only given to the cherished ones (‘azīzlar). Says the Most High: ﴿ Lo! Allah brings His command to pass. Allah has set a measure for all things ﴾.⁵²

The ninth station is being master of the station (sāhibmakām), master of divine communion (sāhib-cam’iyyat), possessor of council (sāhib-nasīhat) and master of love (sāhibmahabbat). Says the Most High: ﴿ He shall love them and they shall love Him ﴾.⁵³

The tenth station is adoration (‘išk), zeal (şavk), delight (safā), and poverty (fakīrlık). Says the Most High: ﴿ Make me die a Muslim and join me with the good ﴾.⁵⁴ Says the Prophet (upon whom be peace!): “Poverty is my pride and I will have pride in it until the Day of Judgment in relation to all other prophets and messengers.” And this is the station of soul (makām-i can). Accordingly if a soul makes contact with another soul, it is not astonishing that they become cheerful and playful, and move about with delight and eagerness. Moreover these movements are on behalf of the companionship of the Creator and are lawful (halāl). This is because these are from the divine share (nasib-ī ilāhī); for whomever they reach should be in need of them. And God knows best!

THE FIFTH CHAPTER

THIS CHAPTER IS AN EXPLANATION OF THE STATIONS OF SPIRITUAL UNDERSTANDING

Now my dear!

The first station of Spiritual Understanding is good manners (edeb);

The second station is trepidation (kork);

The third station is abstinence (perhîzkêrlîk);

The fourth station is patience (sabur) and contentment (kanâ'at);

The fifth station is shyness (utanmak);

The sixth station is generosity (cōmerdlik);

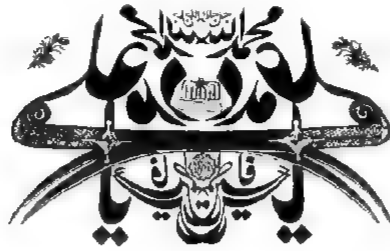
The seventh station is knowledge ('îlim);

The eighth station is privation (miskînlik);

The ninth station is Spiritual Understanding (ma'rifât);

And the tenth station is knowing one's self (kendüzin bilmekdür), just as the Honorable Messenger said: "He who knows his self knows his Lord."

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THE SIXTH CHAPTER

THIS CHAPTER IS AN EXPLANATION OF THE STATIONS OF REALITY

Now my dear!

The first station of Reality is to be like earth; The second station is not to find fault with the seventy-two groups of people; The third station is not to fall short of doing a good deed; The fourth station is that all created things in the world are safe of one's self; The fifth station is to lower thy face before Sovereignty and acquire the pleasure of God, for that is the House of Unity (vahdat evi); The sixth station is to speak of the secrecies of Reality in enlightened discourse (sōhbat); The seventh station is to progress in the spiritual journey (seyr-i sülūk); The eighth station is confidentiality; The ninth station is supplication (münācāt); The tenth station is to arrive at God Most High. Union (vusul) lies here.

This is proven by the Sultan of the Knowers, Sa'da'd-Din, who recites from his generosity and kindness, a small number of couplets (beyitler):

Whoever reaches this station/Whoever gives his life for this
Let him give himself to Truth/Within the entire universe
Whoever has not attained this mystery/Himself has not gathered
From love un-intoxicated/All existence is in gloom

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Being and nothingness endures/Love and desire endures
This world and the next endures/In primordial love

Question:

The Knower asks a question and says: “Twenty of these forty stations are obscure (danuklu) and twenty of them are apparent. Indeed, what is reason for this?”

The answer is this:

Opacity transpires in the realm of speech not in the domain of the spiritual state and moreover opacity occurs in the House of Denial (inkār evi) not in the House of Affirmation (beli evi) and hence opacity occurs outside not inside.

Therefore these are the forty stations of which we have spoken. You must ascertain them before long, since if one of these forty stations is lacking in you, Reality is not complete since one of its preconditions is lacking.

For instance, if someone confesses faith but does not believe, or does not give the poor-due completely, or comes back from halfway when going on the pilgrimage to Mecca, or declares one of God Most High’s decrees to be flawed, or looks upon Muhammad Mustafa with censure, or declares one of Muhammad’s companions to be iniquitous (nā-hak), all of his good deeds become like scattered dust as the Most High declares: ﴿ We shall make such deeds scattered dust ﴾.⁵⁵

Therefore my dear! None of these stations can be absent, because nothing is missing from these forty stations.

Says the Most High: ﴿ . . . An exposition of all things. . . ﴾⁵⁶;

Again says the Most High: ﴿ And We have recorded everything in a book ﴾⁵⁷;

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And: ﴿ And if all the trees in the earth were *pens*. . . ﴾.⁵⁸ Therefore my dear! There is gladness, there is delight! Says the Most High: ﴿ If ye do love Allah, Follow *me*. . . ﴾.⁵⁹

Furthermore, there is a sign (nişān). Says the Most High: ﴿ Had We sent down this Qur'an on a mountain....these are *similitudes*. . . ﴾.⁶⁰

There is hope (ümīd). Says the Most High: ﴿ . . .do not despair of the mercy of *Allah*. . . ﴾.⁶¹

There is trepidation (kork). Says the Most High: ﴿ *Allah* has promised the hypocritical men and the hypocritical *women*. . . ﴾.⁶²

There is proof (hucce). Says the Most High: ﴿ Say: Bring your *proof*. . . ﴾.⁶³

There is lawfulness (halāllik). Says the Most High: ﴿ *Lawful* to you is the game of the *sea*. . . ﴾.⁶⁴

There is what is determined to be forbidden (harām). Says the Most High: ﴿ *Forbidden* to you are your *mothers*. . . ﴾.⁶⁵

There is service (hızmat). Says the Most High: ﴿ *Raise* not your *voices*. . . ﴾.⁶⁶

There is high merit (fazıl). Says the Most High: ﴿ . . .but whoever forgives and amends, he shall have his *reward*. . . ﴾.⁶⁷

There is healing (şifā). Says the Most High: ﴿ And We reveal of the Qur'an that which is a healing and a *mercy*. . . ﴾.⁶⁸

There is good news (başārat). Says the Most High: ﴿ . . .guidance and good news for the *believers*. . . ﴾.⁶⁹

There is forewarning. Says the Most High: ﴿ . . .He mislead thereby only *miscreants* ﴾.⁷⁰

And there is disappointment (hasrat). Says the Most High: ﴿ And most surely it is a great sorrow to the *unbelievers* ﴾.⁷¹

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For the time being these words are adequate for the able-minded and the superfluous is known.

THE SEVENTH CHAPTER

THIS CHAPTER IS AN EXPLANATION OF THE ANSWER OF SPIRITUAL UNDERSTANDING

The Axis of the universe and the honor of the Sons of Adam, el-Hacī Bektāş el-Horasani (may Allah's mercy be upon him) says:

The heart is a city which encompasses whatever The Real (may He be praised and exalted!) created from the heavenly throne (arş) downward, be it large or small, and there are two rulers in this city: one is godly (rahmānī), the other is satanic (şeytanī). The godly ruler is called intellect (akıl), his regent is faith and his superintendent (subaşı) is poverty.

On the right flap of heart there are seven castles. In charge of each castle The Real (may He be praised and exalted!) placed a constable (dizdār) and the names of these constables are known one by one:

The name of the first constable is knowledge.

The name of the second constable is munificence.

The name of the third constable is reserve.

The name of the fourth constable is patience.

The name of the fifth constable is abstinence.

The name of the sixth constable is trepidation. The name of the seventh constable is good manners.

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Each constable has one hundred thousand communities and each community has one hundred thousand soldiers and these are all the protectors of faith.

Therefore my dear, when we finished these efforts, we petitioned God, and then the friend called Spiritual Understanding came clutching five robes of honor (hıl'at). The first robe is inspiration (ilhām), and the second robe is love (mahabbat). These were placed on the soul and the soul came to life, along with compliant intellect, and it became acquainted with those who came and went.

This is for the reason that all the things are brought to life by the soul and the soul is itself brought to life by Spiritual Understanding. Consequently those souls having Spiritual Understanding (ma'rifatlu) are the souls of saints (erenler) and those souls without Spiritual Understanding (ma'rifatsuz) are the souls of animals.

At this point the Knower asks, "Therefore my dear, as you speak of souls, how many kinds of souls are there? Are they dead or alive? And you say that the soul was brought to life, but was the soul dead prior to this? How are the dead brought to life?"

You asked well, O Knower! The answer is this:

The soul is of two varieties: one soul (cān) and one beloved (canān). Says the Most High: 'And they ask you about the soul. Say: The soul is one of the commands of my Lord. . .'.⁷² This is why The Real (may He be praised and exalted!) addressed His Noble Messenger and said:

"O Muhammad! If they ask of you from whence the spirit (rūh) came, answer, 'the Spirit is from my Lord's command.'" The preposition 'from' (min) here implies a sense of 'some' (ba'zı).

In another understanding, the soul is of three types:

The first soul is called corporal soul (rūh-ı cismānī), which keeps the body alive and senses the thorn prick and the pulling of hair.

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The second soul is called the subsisting soul (*rūh-ī ma'āṣ*) for it eats, drinks and feels hunger and thirst.

The third soul is called the supple soul (*rūh-ī ravān*) for it awakens when the body sleeps. Says the Most High: ‘ And We made your sleep to be *rest* ’.⁷³ The meaning of this is that sleep is made for your ease, but it is not merely a beneficial act for the body.

Here there is another meaning. There are three types of people who bear no accountability (*kelām*): the first is an immature child, the second a madman and the third a sleeper until he wakens. Also, every night sound (*ūn*) becomes distant, unlike throughout the daytime when sound is not distant. The reason for this is that at night the Son of Adam becomes cleansed from the sins of the world and the veil (*perde*) is reduced, so sound reaches more distant. Yet during the daytime, the sins accrue and act as a veil. Therefore, sound travels not so distant. Therefore you have ascertained that sleep gives some bodily repose and others spiritual repose.

With regard to the soul, the body resembles a horse or, more so, a herd of donkeys; the body senses heat, cold, sweet, and bitter by means of soul. The horses do not touch thorns and know the way to the village and do not go astray. However, they do not know the True Way because their heart's eyes are blind.

Consequently these are *Ka'ī an'ām*,⁷⁴ that is, they are like animals, so how can they see the True Way? Likewise, the Noble Messenger (peace be upon him) said, “The Real (may He be praised and exalted!) bestowed man with four eyes. Two are the eyes of the head and two are the eye of the heart. With the eyes of the head he sees creatures; with the eyes of the heart he sees the Creator.”

Therefore, loving the Creator with zeal and ecstasy is a fire in the heart breaking out in the body and with it there comes movement (*harakat*) in the form (*surat*). This activity is for the friendship of the Creator and is thus permitted. Furthermore, the body functions as a

donkey for soul and just as the soul gives thanks when it needs to, the body gives thanks as well. This statement conveys meaning to one who does not know.

Consequently, if one lacks the eyes of the heart, what does one know of The Real? Likewise, if one has not tasted sugar, how does he know of its taste by only articulating its name? What is the value of saying “see!” to somebody who is blind?

Therefore, guidance is dear in the sight of Creator. Says the Most High: “And do not drive away those who call upon their Lord in the morning and the evening, they desire only His *visage*. . . .”⁷⁵

The Pre-eternal, who has always been and still is (lem yezel wa lā yezāl), says: “O my slaves! Do you think the eye sees all that can be seen? Do you think all that is to hear is heard by the ear? Do you think everything to be said is done so by the tongue? Do you think all grasping is done by the hand? Do you think all walking is by the leg? Do you think by worshipping you will be forgiven? Does your sin incur wrath? Do you think the fire, by which there is burning, will occur? I caused Adam such suffering that there was no ordeal like it and I gave Abraham a garden the likes of which no garden has been ever seen and I drowned the accursed Pharaoh in the Nile River and saved Moses (peace be upon him!) from him. Accordingly I saved my friend and destroyed my enemy and I reduced to ashes one hundred thousand times one hundred thousand angels (ferište), though not a one of them had an atom’s worth of sin. Conversely I forgave one hundred thousand times one hundred thousand Sons of Adam though not one of them had as much as an atom’s weight of virtue. In whatever I do, I am powerful and My might is sufficient. I make to weep whoever should weep and I make laugh whoever should laugh. Whom I kill and whom I bring to life I know, not you, yet My favor (‘inayat) is on those who stand between trepidation (havf) and hope (racā).”⁷⁶

Now let us not abandon the original discourse, for our intent was to explain the soul. Those whose hearts are befuddled (müşevveş) – that is

confused - their hearts are conceited and their souls are reproachful (mudda'ī). At the time of "elest" they are those who said, "no."⁷⁷ They are like beasts. They are as three living creatures and they are without wisdom; 'they are more *misguided*'⁷⁸ was reveal for them. Says the Most High: 'They are like cattle, nay more *misguided*. . . '⁷⁹

Now let us speak of them in the knowledge of Adam, if God Almighty wills.

In our estimation the soul is of five, though it is difficult to understand this remark and also the meaning of man is of three and it is difficult to know oneself and this expression has no significance for one who does not know himself. Provided that you would like to know, I have set it down in a book. Says the Most High: ' . . . of you were some who desired this world and of you were some who desired the *hereafter* '⁸⁰ The meaning of this verse is sufficient for all the dominion (mulk).

Therefore my dear those who beg for the world are lower than the wild beasts while those who ask for the next world are people of trepidation and hope, and furthermore, those who ask for the Master (Mevlā) are people of witnessing (muṣāhada kavmu).

Subsequently The Real (may He be praised and exalted!) says in His generosity and kindness: "O My slaves! Search for Me so that I may let Myself be known to you. O disobedient! Seek absolution in order that I may forgive you, because the sky cries and the earth laughs. That is to say, it rains from the sky and the earth sprouts. Says the Most High: 'And it is He Who sends down rain from the skies: with it We produce vegetation of all *kinds*. . . '⁸¹ As long as rain does not come from the sky, nothing grows from the earth, indicating that it is for you to shed tears and it is for Me to absolve."

Yet our discussion is to explain the soul. Thus far three souls have been explained.

Now the fourth soul is Spiritual Understanding (ma'rifat). Therefore my dear! The soul is a garden (būstān) and Spiritual Understanding is

water. Therefore what water does to for a parched garden, Spiritual Understanding does for the soul. Says the Most High: ‘*And for him who fears to stand before his Lord there are two gardens*’.⁸²

And so my dear! The Real (may He be praised and exalted!) created for you two gardens: one is the garden of religion (dīn) and one is the garden of faith (imān) and, moreover, the water of Spiritual Understanding flows from the heart’s eye. Says the Most High: ‘*Allah has endeared faith to you and has beautified it in your hearts*’.⁸³ And Says the Most High: ‘*Do you not see that Allah sends down water from the cloud so the earth becomes green?*’⁸⁴

Do not assume that these gardens have no warden. If one cultivates a garden, he first erects a wall (dīvār), and then he softens the soil, and then he plants a variety of foods (ni’matlar). Afterward he winnows, and cleans and removes the weeds. Then in the middle of the plot he sets up a cow skull.⁸⁵ When the fruit ripens, he takes down the skull and gathers the fruits and enjoys them with his friends (dōstlar) and brothers (karindāşlar). They all give thanks to God.

Allah the High says: “O My slaves! The two gardens with you are Mine. With My kindness I guarded it and then with My mercy I enclosed it with a wall. I softened your hearts with privation and then, in your hearts, I planted the Tree of Unity (tavhīd ağaç) and from this tree grew the Fruit of Reality. I watered it with the water of Spiritual Understanding (ma’rifat su) and I did away with its weeds and thorns and kept those who abhor it at bay. From your sins I placed a scarecrow (oyuk) in the middle of it. Nevertheless your enemy İblis (may he be cursed!) comes to see you. He comes and perceives your sins standing upright in the middle of the plot and exclaims: ‘Aha! You have defied your God! All support is severed from you!’ When the Day of Resurrection comes, those who cast off their sins, I will gather them and forgive them by means of My grace. Then I will display you to the cosmos and to My heavens and to My countenance (dīdār) by way of My generosity in order that you become happy (sādumān).”

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Says the Most High: « *the baptism of Allah, and who is better than Allah in baptizing?* ». ⁸⁶

Therefore, O Knower! You have asked whether the soul is lifeless or living. The answer is this: Those who are of three souls are neither living nor dead. If they were dead they would be in the abode of the dead (ölüler makāmı) and if they were alive they would be in the abode of the living (diriler makāmı). However, death is of two types. Certain people's souls expire while other people's bodies expire. Those whose souls die are injured and their hearts are diseased. Says the Most High: « *In their hearts is a disease and Allah has increased their disease* ». ⁸⁷

Those whose bodies pass away are Lovers (aşıklar); their souls do not die. Says the Most High: « *And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord* ». ⁸⁸

And furthermore the death of the soul (cān) is not due an injury of self (nefis). Rather, there is an injury in soul, an injury that is called the sickness of denial (inkār başı). Spiritual Understanding is a very imposing sergeant at arms (*hassakī*) and a very daunting physician. With awe he approaches, shatters the sickness of denial within the soul, and with medication, rejuvenates it. At the gateway of Hell there are seven mountains. He cuts these mountains into pieces and makes them a pathway to the gate of the eight Paradises.

A Parable

A sovereign (pādīshāh) sent his sergeant at arms to arrange an elegant room so that the ruler could behold and appreciate it. This was because only the sergeant at arms knew of a room suitable for the sovereign. Likewise, Spiritual Understanding is the sergeant at arms for God, whom is sent to the hearts of those whom He regards as being suitable; from the hallowed mouth of such a person many take comfort from listening to an assortment of the tidings of Spiritual Understanding.

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Know that one must grind and then drink seven times daily the dust beneath the feet of the saints (erenler) whose hallowed mouths convey the tidings of Spiritual Understanding. This is because a spiritual heart is the heart of a saint. He is a magnificent treasury of The Real and a vantage point (nazargāh). Spiritual Knowledge keeps those hearts alive and the heart's eyes open. Those whom The Real deems unbefitting are granted no Spiritual Understanding in their hearts and they give comfort to no one.

Once again let us not abandon our discourse on the soul.

The revival of soul comes from the fourth soul, which is Spiritual Understanding, and the fifth soul which is love ('ışık). Thus the Sultan of Knowers, the treasure of elucidation, the master of shaykhs, Molla Sa'da'd-Din (may Allah sanctify his noble secret!) said that:

The soul that derives from *love / Its life* lasts one thousand
souls.

All other souls *die / But* this soul remains alive.

Let us be together in *love / Let* us dwell together evermore;
Let's find a togetherness that never dies/ Every soul's friend
joins
together.

In addition, the Noble Messenger said: "When a saint says 'O my Lord!' The Real (may He be praised and exalted!) makes 'I am here!' (lebbeyk) sung into the ear of that saint."

Thus the saint saying, "O Lord!" and the answer of Allah, Exalted and Excellent, "I am here!" merges at the Throne and there emerges illumination from between them. Out of the luminosity of this light, there bloom in the seventh stratum (kat) of heaven one hundred thousand times one hundred thousand various kinds of flowers and the sixth stratum overflows with the pleasing scent of the flowers. The fifth stra-

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tum of heaven is filled with the scent of amber and the fourth stratum is filled with the perfume of musk, ambergris and saffron; the third stratum of heaven is filled with the odor of sweet basil and the second stratum pours out the smell of musk. The first stratum of heaven is flooded with the scent of rose and so, the world receives mercy and the universe is illuminated.

Then the angels of the seven layers convey good tidings to each other and address each other with the following: “How blessed is this day that these pleasant scents have come! This is a wonderful day.” They pick up flowers and decorate the eight paradises with the flowers.

There grows a flower among the flowers, and it is called the rose of sustenance (gül-ı rayhān). If the time of death reaches a saint, they bring this flower and make him sniff it. In addition, they display love for him so that fragrance and love circulate through his blood veins. Fittingly, they take his soul with love, in order that nobody knows that he submitted his soul. Says the Most High: ‘*Then happiness and bounty and a garden of bliss*’.⁸⁹ And said (the Prophet) Peace be upon Him: “Let me breathe in the scent of paradise and confer me with its blessings.”

A Witticism

When the women of Egypt saw the Prophet Joseph, they marveled at him and slashed their hands, but they did not feel. Therefore is there any wonder that one feels no pain because of his love for his companion. Hence, how can it be appropriate for a friend to give his friend sorrow?

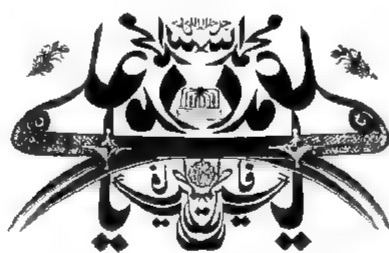
A Peculiar Anecdote

It is astonishing that the souls of the Knowers do not pass away until they see their station and reach their aspirations (murādlar). They strike a bit of steel against a stone and out of the stone comes a spark. This takes flame and its smoke ascends up into the sky while the fire remains in the hearth (ocak).

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Hence, they call the rose of sweet basil the “flower of love” (‘isk çiçeği) and they call love God Most High’s peculiar fire, which sets ablaze the whole universe. Additionally, the hearth containing this fire is the heart of saints. Love sets the soul in motion and burns it and they call this fire the fire of love. All these marvels and wonders originate from God Most High’s declaring, “I am here!” and the saint saying, ‘O my Lord!’ This is what they name the Divine Word (suhan-ı ilāhī).

The pride of the universe, Muhammad-ı Mustafa (peace be upon him!) said: “Whoever has no pious deeds (tā’at), none of his good works are accepted.” Therefore the greatest of pious deed is to say “O my Lord!” although it is not easy to say “O my Lord!” sincerely, and only sincerely. Whoever says that saying these words is undemanding is mistaken. However my dear, a slave may receive his share (nasīb) from the Exalted Allah Most High. Whoever has a share from the Exalted Allah Most High understands something from these words and becomes preoccupied night and day with the remembrance of Allah (Allāh zikrine). And whoever becomes preoccupied with the remembrance of Allah is rescued from every kind of difficulty (zahmatlar) and thereby reaches mercies (rahmatlar), that is, if Allah Most High so wills.



THE EIGHTH CHAPTER

THIS CHAPTER IS AN EXPLANATION OF THE STATES OF SATAN

We have stated that the second sultan is İblīs and the self (nefis), moreover, is the regent of İblīs. The superintendents (subāşıları) of İblīs are arrogance, jealousy, miserliness, greediness, anger, backbiting, loud laughter and buffoonery. These seven things cited here are his loyal constables, that is, his doorkeepers.

On the left flap of heart there are seven castles, and each castle has a constable. They are put in control opposite to the right side of heart. Each of these constables has one hundred thousand servants and each servant has one hundred thousand superintendents. Consequently jealousy, miserliness, and greediness are matched with abandonment of the world, while anger, backbiting, loud laughter, and buffoonery are matched with self-restraint. These all become auspicious only through patience.

The source of arrogance is Satan and the source of poverty is the Merciful. Consequently whenever arrogance comes, poverty is assigned to it. Moreover, the source of jealousy is Satan and the source of knowledge is the Merciful. So whenever envy comes, knowledge is assigned to it. Furthermore, the source of miserliness is Satan and the source of generosity is the Merciful. So whenever miserliness appears, generosity is assigned to it. Hence, generosity is of four kinds:

The first is monetary generosity, which is of the affluent.

The second is corporal generosity, which is of the warriors.

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The third is spiritual generosity, which is of the Lovers.

The fourth is heartfelt generosity, which is of the Knowers.

Thus, my dear! One needs to turn his face towards God Most High's desires. This is because one who desires good manners (edeb) loves trepidation and who desires trepidation loves self-restraint; and who desires self-restraint loves patience and who desires patience loves modesty; who desires modesty loves generosity and who desires generosity loves poverty; who desires poverty loves knowledge and who desires knowledge loves Spiritual Understanding; who desires Spiritual Understanding loves the soul; one who desires the soul loves the intellect; one who desires the intellect loves God (may He be exalted!).

The tidings that God Almighty uttered are the twelve things cited above. Furthermore, these twelve things are made trustees (müvekkel) of one another. These are the leaders (server) of the troops of faith. Hence, it needs to be taken into account that if one of these twelve things is missing, faith is not complete (dürüst). These are excellent stations and one who does not safeguard them becomes far from both God and the grasping of Spiritual Understanding and thus becomes deprived of the Countenance of Allah Most High.

On the contrary, one who desires buffoonery fancies loud laughter; and who desires loud laughter loves backbiting; who desires backbiting loves anger; and who desires anger loves avarice; who desires avarice loves miserliness and who desires miserliness loves envy; who wishes envy is attracted to arrogance and who desires arrogance loves the flesh; who desires the flesh pulled to lust (havā) and who desires lust loves the self (nefis) and he who desires the self loves İblīs and therefore abhors God Most High.

Hence, over these twelve foul things Satan is the trustee. As long as these twelve are not overcome and exchanged with the former twelve, there is no way for the servant to be in the presence (yaña) of God Most High, because the twelve foul things are the enemies of Spiritual Understanding and faith.

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Consequently, the victory of the superintendents of intellect over the superintendents of Satan is known. Therefore the sign of this is that the soul loves spiritual revelry (‘iṣrat-ı rūhānī), for spiritual revelry is a sign of liberation (āzād).

Thus my dear! The Real (may He be praised and exalted!) says, “Four sorts of beings depend on upon four sorts of objects. Each seeks to assert his own object and in the end they perish.” First, Satan (upon whom be damnation!) depends on fire and he calls it ‘my friend.’ There is nothing difficult for God Most High and He declared: “Very well! I will not separate a friend from his friend!” So He at last put İblīs in the Fire. Says the Qur’an: ‘*You have created me of fire, while him You did create of dust*’.⁹⁰

Second, Pharaoh called the Egyptians (kıptılar) “my friend.” Ultimately he was drowned upon seeing them. Says the Most High: ‘*... and drowned the people of Pharaoh within your very sight*’.⁹¹

Third, Karūn leaned upon his treasure, but ultimately he perished with all of it. Says the Most High: ‘*Thus We made the earth to swallow up both him and his abode. . .*’.⁹²

Fourth, Muhammad Mustafa (upon whom be peace!) relied upon his nearness and friendship with Allah Most High. As a result, The Real (may He be praised and exalted!) says: “Let us not separate a friend from his friend.” Says the Most High: ‘*They love them as they should love Allah. But those of Faith are overflowing in their love for Allah*’.⁹³

The Real (may He be praised and exalted!) says out of His generosity and benevolence: “O my beloved slaves! I am yours; you are Mine. So give thanks to Me.” Says the Most High: ‘*If you are grateful, I will certainly give to you more, and if you are ungrateful, My chastisement is stern*’.⁹⁴

In another verse, says the Most High: ‘*He rewards those who do good, with good*’.⁹⁵ And in another verse, says the Most High: ‘*... let*

him do righteous work, and make none sharer of the worship due unto his *Lord*.⁹⁶

Thus, the need for self-knowing is revealed in this: one does not know how to discriminate between the godly and the satanic cannot know himself. If one does not know himself, he cannot know God Most High. Thus, whoever has understood the meanings of these words and knows how to distinguish the godly from the satanic, he will know himself as well. Whenever one knows the self, love comes and calls him to the presence of The Real. He advances as far as prosperity permits.

However, who has not comprehended these words will not be able to discriminate between the godly and the satanic groups and cannot thus know himself. He will be unable to discover a path to the presence of God. Although you see them in the form of human beings, they are not at the rank of humanness and the mass of their anxieties and punishments for their sins drown them and they are like packs of beasts. However, if there a warning in this matter, it is known by the possessors of prudence.

The backbiting we put aside for seventy years is equivalent to one hour of worship and seventy years of worship equates with one hour of contemplation (tefekür). Said the Noble Prophet (upon whom be peace!), "Contemplation for one hour is superior to worshipping seventy years." And seventy years of contemplation are equated with one hour of supplication.

The common people carry out backbiting simply owing to a deficiency of contemplation. The ascetic's (zāhid) duty is to worship without knowing the formality of it and the Knower's duty is to contemplate the basis for the creation of the Creator. Furthermore the Lover's duty is to supplicate the Master.

However duplicity and greed never abandon an able man. For that reason, an able man needs to persist in purifying the city of the heart

and not laps into forgetfulness. Thus my dear! Intellect has three sergeants at arms that drive out duplicity and greed from the city of the heart. The first sergeant at arms is patience; the second sergeant at arms is shyness; and the third sergeant at arms is contentment. Satan (upon whom be damnation!) fears these three things as his rout occurs through these three things. They are the daunting horsemen in the intellect.

The stations of humanity are three:
The first being the Ascetics;
The second, the Knowers;
And the third, the Lovers.

But not every person can be counted among these stations. Many of them are continuously human in form but animal in essence. These are called *Bal hum adalu*⁹⁷ who are jealous and insolent. They know nothing of themselves.

The ascetics are ablaze night and day on account of their trepidation. Whoever does not know himself cannot know God the Divine. Many, as soon as they hear pleasant news, declare “yes”. Likewise they recognize their names with the knowledge of certainty (*‘ılma’l-yaqīn*). If one has never eaten sugar, he cannot taste it simply by saying “sugar”. However, Knowers know themselves by the eye of certainty (*‘ay-na’lyaqīn*). The Prophet (upon whom be peace!) said: “Who knows himself knows his Lord.”

But let us not interrupt our discourse. As is their desire, the Lovers know God the Divine through the reality of certainty (*hakka’l-yaqīn*) and thus they arrive at their target. If the meaning of these words is known, it is enough for all dominion. So there is the knowledge of certainty, the eye of certainty, and the reality of certainty and yet another one is doubt mixed with certainty. Consequently, calumny, conflict, and doubt mixed with certainty are for the worshippers (*‘ābidlar*). Yet, worshipping, trepidation, hope, and the knowledge of certainty are for the ascetics. However, contemplation, conversation, awaiting sainthood, as

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well as the eye of certainty are for the Knowers. But supplication, witnessing, and the reality of certainty are for the Lovers. Ceaseless dervish-hood (bākī dervīşlik) is eternal happiness, perpetual prosperity, and wellbeing without end. Whomever this has an effect on finds respite and God knows best!



THE NINTH CHAPTER

THIS CHAPTER IS AN EXPLAINATION OF THE UNITY OF SPIRITUAL UNDERSTANDING

The Most Ancient Sovereign (*Pādiṣāh-ı Kadīm*) first enlightened us about His oneness. Says the Most High: « *And your God is One God* ». ⁹⁸

Then the Sovereign of the universe told His slaves about Himself. Says the Most High: « *It is Allah Who has created the heavens and the earth* ». ⁹⁹

Afterward, He made known His attributes (*sıfat*). Says the Most High: « *The baptism of Allah, and who is better than Allah in baptizing?* ». ¹⁰⁰

Then He made known His dominion. Says the Most High: « *... to Allah belongs the dominion of the heavens and the earth* ». ¹⁰¹

Afterwards, He made known His grandeur. Says the Most High: « *He is the irresistible, over His worshippers* ». ¹⁰²

Then, He made known His magnificence. Says the Most High: « *He is the Most High, the Supreme* ». ¹⁰³

Afterwards, He made known His glory. Says the Most High: « *To Allah belong all glory* ». ¹⁰⁴

Then, He made known His majesty. Says the Most High: « *Blessed be the name of your Lord, the Lord of Glory and Honor!* ». ¹⁰⁵

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Afterwards, He made known His blessings. Says the Most High: ﴿ . . . the best Protector and the best to help ﴾.¹⁰⁶

Then, He made known His fury. Says the Most High: ﴿ Allah is Exalted, Lord of Retribution ﴾.¹⁰⁷

Afterwards, He made known His munificence. Says the Most High: ﴿ Allah is gracious unto His slaves ﴾.¹⁰⁸

Then, He made known His love. Says the Most High: ﴿ Follow me: Allah will love you ﴾.¹⁰⁹

Afterwards, He made known His assistance. Says the Most High: ﴿ . . . and it was due from Us to aid those who believed ﴾.¹¹⁰

Then, He made known His providence. Says the Most High: ﴿ It is We Who portion out between them . . . ﴾.¹¹¹

Afterwards, He made known His sufficiency. Says the Most High: ﴿ . . . And whoever trusts in Allah, He is sufficient for him ﴾.¹¹²

Then, He made known His Mercy. Says the Most High: ﴿ . . . And He is Merciful to the believers ﴾.¹¹³

Afterwards, He made known that in His Wisdom there flourishes benefit. Says the Most High: ﴿ . . . And he to whom wisdom is granted receives indeed a benefit overflowing ﴾.¹¹⁴

After that, He made known the need to teach His servants knowledge (‘ilm). Says the Most High: ﴿ . . . And teaches you that which you did not know ﴾.¹¹⁵ Said the Prophet (upon whom be peace!): “Knowledge is of three sorts: the first is the resilient verse (āyat muhkamat), the second is the fixed obligation (farīd thābitu) and the third is the fixed prophetic practice (sunnatun qā’imatun). Any knowledge other than these is superfluous.”

Afterwards, The Real (may He be exalted!) made known a many of things which the tongue cannot describe and which cannot be counted. The Sovereign of the worlds made known even the atom (zerre) in the

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Qur'an. Says the Most High: « . . . *Not* the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but is in a clear *book*». ¹¹⁶

So one needs to believe in whatever He made known and give thanks to Him, after which one needs to know oneself. Whoever knows himself knows God as well. Likewise, the Prophet (upon whom be peace!) says: “Who knows himself knows His Lord.”

Here it is necessary to say: “Who knows himself in this transitory world, knows his Lord in the everlasting realm.” To know does not mean having knowledge of such-and-such (fulān) and the son of such-and-such and that he is found in such-and-such a place. By knowing is meant that one should examine, discover, and see inside himself whatever lies from the Throne to what is beneath of the earth. For though there are many things between the Throne and the earth, none of them is greater than man. Moreover, above all created things there lies the Throne and eighteen thousand candles are hung on the Throne. Each of these candles is seventy times the size of this world. They are God the Divine's treasures and the eighteen thousand worlds.

Therefore, above all is the Throne. In the human body (vücüd-ı insān), the head is at the top and the treasures of the soul are also in the head. Hence, intellect, understanding, loving, the love of the countenance (‘ısk-ı dīdār), and Spiritual Understanding are similarly treasures and draped on the head. However, Spiritual Understanding alone is like a thousand thrones; each one of those draped is greater than one thousand realms (mülk).

The human head is akin to the Throne. In this world, as well, there is heaven and earth. Hence the back (arka) of the body resembles heaven and its feet (daban) resemble earth. The head is supported by the back and the back is supported by the feet. Likewise the Throne is supported by heaven and heaven is supported by the earth and whatever falls from heaven, the earth accepts.

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In addition, the intellect (‘akıl) resembles the moon; Spiritual Understanding (ma’rifat) resembles the Sun; and learning (‘ilim) resembles the stars. Everyday the sun ascends and rises over the world. But only a heart which is satiated with Spiritual Understanding ascends; no other rises. Let us elaborate upon spiritual knowledge from the perspective of Adamic knowledge (adam ‘ilmi), if Allah so wills.

As there is the seven-layered heaven, the body likewise has seven layers: the first layer is skin, followed by flesh, blood, veins, nerves, bone, and marrow. Hence, these are similar to the seven-layered heaven.

Moreover, in the world there are clouds and there is rain. Worry is similar to clouds and the tears of the eye resemble rain. Moreover, in the world there are mountains. The bones of man are similar to mountains. There are seven drowning seas. There are in the world seven seas. In the body, there are also seven seas, all submerging:

The first one is the eye; it is submerged in seeing.

The second is the tongue; it is submerged in speaking.

The third is the ear; it is submerged in hearing.

The fourth is the stomach; it is submerged in digesting.

The fifth is the abdomen; it is submerged in hunger.

The sixth is pain; it is submerged in mortality.

The seventh is love; it is submerged in madness (cününlik).

Moreover, in the world there are rivers and the tears of the eye resemble rivers. In addition, there are villages in the world, while bodies (andāmlar) are similar to villages. Likewise, in the world there are trees and fingers resemble trees. Moreover, there is grass and underbrush and hair resembles grass while the arms are similar to shrubbery.

What is more, there are four kinds of water in the world: the first is untainted (sāfī) water; the second is bitter (acı) water; the third is robust (kavī) water; the fourth is foul (yiyir) water. Likewise, there are four types of water in the body: first there is the water of mouth, which is

sweet; second there is the water of eye, which is bitter; third there is the water of nose, which is robust; and fourth there is the water of ear, which is foul.

Likewise, there are four types of fire in the world: the first is the fire of stone. Says the Most High: ‘*Then fear the Fire whose fuel is men and stones*’.¹¹⁷ The second is the fire of trees. Says the Most High: ‘*Who has appointed for you fire from the green tree, and you kindle from it*’.¹¹⁸ The third is the fire of lightning. Says the Most High: ‘*In it are zones of darkness, and thunder and lightning*’.¹¹⁹ The fourth is the fire of Hell. Says the Most High: ‘*Fear the Fire, which is repaired for the unbelievers*’.¹²⁰

Moreover, there are four types of fire in man: The first is the fire of the feast (ma’ida); the second is the fire of lust; the third is the fire of frigidity; and the fourth is the fire of love.

What is more, there are four kinds of winds in the world: the first is the west wind (dabūr); the second is the morning breeze (sabā); the third is the south wind; the fourth is the north wind. Likewise, there are four kinds of winds in the body: the first wind called the attractor (cāz-ib), which drives what man eats to the stomach. The second wind is digester (hāzım), which keeps in the stomach what man eats. The third wind is partitioner (kāsım), which distributes the eaten things to the veins. The fourth wind is repeller (dāfi’), which expels the waste of the things eaten.

Moreover, there are four seasons in the world. The first is the season of spring; the second is the season of summer; the third is the season of fall; and the fourth is season of winter. Similarly youth resembles summer, adulthood resembles fall and old age resembles winter.

Moreover, there are two kinds of seas (deñiz) in the world: one sweet and one bitter. They are in the same place but they do not mix (katılmaz). Says the Most High: ‘*He has let free the two bodies of flowing*

water, meeting together. Between them is a Barrier which they do not *transgress*).¹²¹

The tears of the eye are bitter; the water of the pupil is sweet. They share the same home yet do not mix. This is because the eye is derived from fat (yağ) and in need of salt. The water of the pupil is sweet and if the tears of the eye were not bitter, the eye would decompose and if the water of the pupil was not sweet, the eye would not see.

In addition, in the world there is increase (artmak) and there is decrease (eksilmek). Also there is strength in the body; in some it increases, in some it decreases.

Moreover, in the world there is the grave (gürestan), and in man it is there as well, for the nostrils resemble a grave. The nose has two openings: one opens to brain, the other opens to throat. The grave also has two openings: one opens to paradise, the other opens to the fire. Thus the Prophet (upon whom be peace!) said: "The grave is either one of the gardens of paradise or one of the pits of fire." Consequently the prosperous man is one who wakes up from recklessness and comprehends his true condition.

What is more, in the world there is the believer (mu'min) and there is the unbeliever (kāfir). In man, inspiration is similar to the believer while anxiety is similar to the unbeliever. Moreover, in the world there are enemies and there is conflict. The self is an enemy, and defying the desires of the self is a battle.

Moreover, in the world there is the Jew and Christian and there are the apostate. Likewise complying with sin resembles the Jew; not heeding the dictates of Divine Law resembles the Christian; turning away from truth is similar to bowing to the cross; greed is similar to apostasy; growing angry is similar to a lion; becoming inhospitable is similar to a hog; lust resembles a herd of horses; indifference resembles a snake; admonishing is like an elephant; theft is similar to a wolf; loutishness resembles a bear; and ingratitude resembles an ignoramus

who knows of nothing. Said the Prophet (upon whom be peace!):
“Everything is something, but an ignoramus is nothing.”

Moreover, in the world there is the oppressor (zālim), the mediocre (muktasid), and the excellent (sābik). God says: ﴿ *But* of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who excel good *deeds* . . . 》.¹²² Likewise the self is the oppressor; the spirit is the mediocre; the heart is the excellent. In the world there are noblemen (beğler), some of whom are just, some of whom are unjust and they constantly fight one another.

Also in the world there is intellect and there is caprice (havā). Intellect has fifty-five soldiers and caprice has fifty-five soldiers. What is more, the soldiers of intellect are for order (düzenlik) and stability (döleklilik) in decreeing the good and opposing the immoral. The overseer of intellect is inspiration, while the overseer of caprice is anxiety. These two battle everyday. When the soldiers of intellect rout the soldiers of caprice, the body and soul become cherished by the Creator.

Said the Prophet (upon whom be peace!): “In the body of the son of Adam is a piece; if it good, the whole body is good, and if it sinful, the whole body is sinful. That piece is the heart.” When – and we seek dear refuge in Allah! – the soldiers of caprice defeat the soldiers of intellect, the body and spirit become contemptible (hōr) in front of the Creator. God says: ﴿ *Surely* the kings, when they *enter* a town, ruin it and make the noblest of its people to be *low* 》.¹²³

In this world there are sovereigns on whose heads are crowns, on whose statures there are bejeweled collars, on whose backs there are robes of honor, and there is triumph, the throne of dominion and there are subjects. Accordingly, monotheism (tevhīd) is the crown; worship is the bejeweled collar; the state of submission (müslimēnlik) is the robe of honor; triumph is faith; the throne is Spiritual Understanding; dominion is moral superiority (ihsān); and the subjects are the religion of submission (Islām). For God says: ﴿ *Surely* the religion with Allah is *Islam* 》.¹²⁴

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Therefore where the subjects are the religion of submission, the dominion is superiority, triumph is faith, the throne is Spiritual Understanding, know that the Knowers are seated above, beseeching God the Divine with fervent entreaties (munācāt).

A Peculiar Anecdote

One day the Lion of God, Ali (may Allah ennoble his face!) was asked: “O Ali! Can you see the God you worship?” He replied: “If I did not see Him, I would not have worshipped Him.” So it is incumbent (vācib) upon the believers that they know and see The Real (may He be praised and exalted!) in every place. Says the Most High: ‘*It is He that encompasses all things*’.¹²⁵

And also there is Heaven and within it there are rivers. God says: ‘*In it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear*’.¹²⁶ In the body, milk, blood, bile, and mucous are similar to these fountains. The heart is like Paradise. Yahyā ibni Mu’āz said: “My heart is more precious than this world and the after-life. As the world is the home of trial as well as the home of blessings, my heart is the home of Spiritual Understanding.” Therefore Spiritual Understanding is superior to this world and the next.

Likewise there are a number of unseen things in the universe, for instance Paradise, Hell, the Throne, the Stool, the Tablet, the Pen, angels, the ox, and the fish. These things are known by name but their existence is unseen. Likewise in the body there is intellect, comprehension, inspiration, guidance, thought, and worry; these are equally unseen.

Moreover, in the world there are trees, whose heads are in the sky and whose bases are underground. Spiritual Understanding is like a tree; its base is in the hearts of believers, and its head is high above the sky. Says the Most High: ‘*... whose root is firmly fixed and its branches reach to the heavens*’.¹²⁷

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Thus my dear! The head of the tree of Spiritual Understanding is monotheism; the trunk is faith; the leaves are Islam; its base is certainty; its roots are having trust (*tevekkül*); its branches are opposing the immoral; its sap is trepidation and hope; its fruit is knowledge; and its ground is the heart of the believer, whose head is also above the Throne.

Moreover, the tree of Spiritual Understanding has five great branches: the first is the branch of zeal (*şavk*); the second is the branch of love; the third is the branch of grace (*ināyat*); the fourth is the branch of decree (*irādat*); the fifth is the branch of nearness (*kurbıyyat*). Moreover, in Heaven there is the Tree of Goodness (*Tübā ağacı*) whose very branches spread out through the levels of the believers' pavilions. There is also faith (*imān*); and the light of faith it spreads throughout the body like the blood veins.

Additionally, there is eating and drinking in Heaven but there are no physical impurities (*hadas*) within. This resembles the fetus that eats and drinks in the womb but does not create physical impurities.

Also in the world there are scholars (*‘ālimler*); some of these understand jurisprudence (*fıkıh*), some understand the laws of inheritance (*farāyız*), while some comprehend Qur’anic exegesis (*tefsīr*) and have knowledge of the Prophetic sayings (*hadis*); some scholars know grammar and syntax, and some know of Arab and Persian legends, while others know the knowledge of reality (*Hakikat ‘ilmin*); some know rhetoric and some know mathematics; some know philosophy and astronomy.

Let us not again interrupt our discourse! Man has a mouth by which he knows sweet and bitter, an ear to hear, a tongue to speak, a nose to smell, a hand to grasp, feet to walk, a heart to know congeniality and repugnance. What’s more, the decisions the heart makes are declared on the tongue.

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My dear! The heart is akin to a city; the body is like a fortress (hisār); the chest is like a confused marketplace; the stomach, the liver, the lungs and the spleen are like shops; veracity, confession, optimism, perception, decree, self-restraint, zeal, love, trepidation, hope, certitude, and trust are similar to fabrics and merchandise. Faith is like a jewel. Intellect is like a mosque and Spiritual Understanding is like a candle. The candle of the mosque illuminates its walls but the candle of Spiritual Understanding enlightens everything from the Throne down to the earth.

Moreover, there is capital, yield and deficit. Faith is similar to capital; obeying the commands is akin to yield; and being without faith is like losing the capital. The eyes are like a scale, for the eyes are of two kinds: one is the exoteric (zāhir) and the other is the esoteric (bāṭin). So, fortuity is with the one who looks with the esoteric eye. The scale of those who look with the esoteric eye prevails and the scale of those who look from the exoteric is outweighed. God says: ‘*Then those, whose scales are heavy, they are the successful. And those whose scales are light are those who lose their souls, in hell abiding*’.¹²⁸

Moreover, there is the Oft-frequented House (Beytü’l-Ma’mūr) and there is the Ka’ba; yet, the heart is more precious than the both. Because the Oft-frequented House is in Heaven, the cherubim (kerübīler) circumambulate it. But the heart is the place on which, the Sovereign of the universe, God, directs His gaze. The heart is like a bird. A bird may fly uncontrollable, but the heart is not uncontrollable because there is no veil between God the Divine and the heart. Thus, ‘Abdullah ibni ‘Abbās (may the pleasure of Allah be upon him!) said: “I heard Muhammad Mustafa (upon whom be peace!) say: ‘There exists a veil between God and all created things except the heart, for there is no veil between it and God.’”

Thus, the heart of believer is like the Ka’ba. One who goes to the Ka’ba goes on foot, but the one who seeks out the heart needs to go with his face down, which is why the lovers rub their faces in the dust.

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When one goes to the Ka'ba one needs a guide; thus, the Qur'an is a guide and comrade (yoldaş). Nonetheless God the Divine is the heart's comrade.

Moreover, at the Ka'ba they wear the pilgrim's garb (ihrām). Therefore, differentiating truth from falsehood is similar to putting on the pilgrim's garb. Cleaning the road of stones is like casting stones at the Batn-ı 'Urana at the Ka'ba. Spurning the desires of the self resembles sacrificing (kuban) at the Ka'ba. The past in one's life resembles Safā and the remainder of one's life is like Merve. Regretting past sins and spending the remainder of one's life in servitude of The Real (may He be exalted!) is similar to running between Safā and Merve. Constantly uttering repentance (istigfār) while walking resembles circumambulating (tāvāf) the Ka'ba and to walk with tranquility is like arriving at the plain of 'Arafāt.

At the Ka'ba circumambulation occurs in four places: the first is at the Black Stone (Hacar-ı Esved); the second is at the Favored Station (*Maḳām-ı Mültezem*); the third is at the Door of the Ka'ba (Bāb-ı Ka'ba); and the fourth is at the Yemeni Corner (Rükn-i Yemenī). Similarly, there are four points of luminous (nūrānī) circumambulation in the heart: the first is the circumambulation of the light of trepidation, which is to the right; the second is the circumambulation of the light of hope, which is to the left; the third is the circumambulation of the light of love, which is to the front; the fourth is the circumambulation of the light of zeal, which is to the back.

Furthermore, at the Ka'ba every one puts on the pilgrim's garb. Likewise the believers have a pilgrim's garb as well; their bodies, families, possessions, and relations are their pilgrim's garb.

The existence of the heart is acknowledged, but the whole world is unable to know its distinctiveness, for the heart has seven names in the Arabic (Tāzī) language: 1. kalb, 2. cānān, 3. rūh, 4. bāl, 5. halad, 6. zamīr, 7. fu'āl. Each of these names has seventy meanings. Even one of these meanings the scholars fail to grasp.

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Hence my dear! All the worlds are powerless to know the quality of God the Divine. The Real, Most Exalted, has ninety-nine names in the Qur'an. Nearly all of these names are known by means of the certitude of knowing. They say that He has one thousand and one more names, but all the worlds fail to know their nature.

Moreover, there are five things in the body that give evidence to the unity of God (may He be exalted!): the first one is the arrival Gabriel; the second is the prophethood of Muhammad (upon whom be peace!); the third is the superiority (fazl) of Muhammad (upon whom be peace!); the fourth is that all the things will die and again be returned to life; the fifth is the existence of God the Divine and that The Real (may He be praised and exalted!) created man out of nothing. Every person has two messengers: one exoteric, one esoteric. The exoteric is the tongue, while the esoteric is the heart. The tongue is like Muhammad (upon whom be peace!) and the heart is like Gabriel.

We have spoken already of the superiority of Muhammad. Nevertheless, the outward appearance of man is in accordance to the letters of the name 'Muhammad'. The head of man is like the mīm (م), his two hands are hā (ه); his abdomen is like mīm (م); his legs are like dal (د). Furthermore, the canonical prayer (namāz) is ordered to be done resembling the name Ahmad (احمد). The elif (ا) resembles standing, the hā (ه) resembles bowing, the mīm (م) resembles prostration and dāl (د) resembles sitting. God says: *So glory be to Allah when ye enter the night and when ye enter the morning. Yea, to Him be praise, in the heavens and on earth . . .* 129

The childhood of a man is like the dawn prayer, his adolescence is like the noon prayer, his youth is like the afternoon prayer, his maturity is like the sunset prayer; and his old age is like the evening prayer.

Going to sleep resembles death and waking is like returning to life. Muhammad (upon whom be peace!) is like the thumb; Abu Bakr (may Allah be please with him!) is like the forefinger; 'Umar (may Allah be please with him!) is like the middle finger; 'Uthman (may Allah be

please with him!) is like the ring finger; ‘Ali (may Allah be please with him!) is like the little finger.¹³⁰ Man can be without the other fingers, if he has one steadfast supporter (vaḥdār bisleyici). In addition, he conducts himself like a messenger. God the Divine makes him a friend; the believers are accepted even without good deeds if the Sovereign excuses them and finds them worthy of grace.

Therefore my dear! Whatever God (may He be exalted!) created in the world exists in the sons of Adam; more exactly, there exists perhaps even more in him. This is because there are so many secrets in the heart whose qualities cannot be expressed. Says the Most High: ‘One day the earth will be changed to a different earth, and so will be the *heavens*’.¹³¹ But the world of body will also collapse into ruin in the end. Says the Most High: ‘Every soul shall taste *death*’.¹³² Accordingly, the significance of this verse is a lesson for the watchful.

The immensity of the heavens was raised up without pillars and embellished with stars as ornaments (zīnet). Furthermore the skies were embellished with air, the air with birds, the mountains with deer, the bodies with weakness (za’f), the souls with love, humans with interrelation with one another, the face with the eye, the hand with the palm, the two feet with heels, the exoteric with the esoteric, Paradise with blessings, Hell with *zakkum*,¹³³ the world with hardship, the hereafter with opulence, God (may His glory be exalted!) Himself with His slaves, and we slaves with God (may His glory be exalted!).

Alas! God (may He be praised and exalted!) remembers His slave with His mercy and says: “O my slaves! Open your eyes! See! Hear!”

The Pre-eternal, who still is, and the King without end (Padiṣāh-ı bi-zavāl) says: “O My mindful slaves! If you desire Me, look down at the earth and My carpeting. Look up at the sky and My heights. Look at the angels and behold My mystery. Look at the mountains and behold My majesty. Look at the sea and behold My storehouse (anbar). Look at the Resurrection (*Kıyāmat*) and behold My dreadfulness. Look at Paradise and behold My blessings. Look at My majesty and behold My might.

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Look at the Qur'an and behold My prose. Look at My servants and behold My character (hilkat). Look at the signs of the heavens and behold My grandeur. Look at My saints and behold My treasures. Says the Most High: «*Verily we have honored the Children of Adam*». ¹³⁴ I bestowed upon you so many honors out of My love.”

So, dear ones! God the Divine gave you all that is created in the world and He even gave Himself to you!

“Therefore, the eyes are your coverings, the ground is your flooring, the moon and the sun are your candles, the fruits are your blessings, the grass is your good looks (gölküñüz), the trees are your elegance, the stallions are your mounts, the angels are your devotees (dapucıñuz), Paradise is your station, the *hūrīs* ¹³⁵ are your mates, Rizvan ¹³⁶ is your doorkeeper, the Noble Recorders (kirāmen kātibīn) are your scribes (yazıcıñız), the Ka'ba is your focal point, the Qur'an is your belief, Mālīk ¹³⁷ is your jailor (zındancıñuz), Muhammad Mustafa (upon whom be peace!) is your intercessor, Adam (upon whom be peace!) is your father, Eve is your mother, the sacred holiday (bayram) is your trust, and Friday (zāina günü) is your panacea. You are brothers to one another, you are all My slaves, and I, the Forgiving Master (gafūr Mavlā), am yours. I created for you many types of things and enlightened you to whatever is from the Throne down to underneath the earth. Says the Most High: «. . . *until it will become quite clear to them that it is the truth*». ¹³⁸ Whenever you want from Me, it shall be found, because I am closer to you the soul within your body, than the eyes with which you behold, than the tongue with which you speak, than the ears with which you hear, for I am nearer. Nearer than the hands with which you hold, and the feet with which you walk. Says the Most High: «*And We are nearer to it than you, but you do not see*». ¹³⁹ And again says the Most High: «*We are nearer to him than his jugular vein*». ¹⁴⁰ Whoever comprehends with this knowledge, knows the reality of himself; whoever knows the reality of himself certainly knows Me.”

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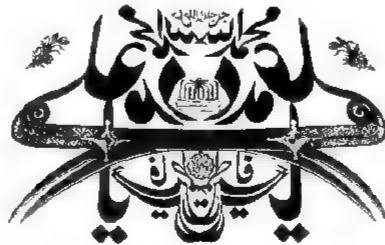
Said the Prophet (upon whom be peace!): “Who knows himself, knows his Lord.” Therefore, whoever knows himself knows The Real; he knows the existence of The Real (may He be exalted) but knows not of His essence (nitelik).

Moreover know this: that there is nothing closer to man than the soul. There is nothing closer to God the Divine than the slave. God says: *‘We are nearer to him than his jugular vein’*.¹⁴¹ As a matter of fact, the soul is close to the body. God the Divine is also near the slaves. Says the Most High: *‘There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did’*.¹⁴²

In truth, the soul regulates (tedbīr) the body, just as God regulates the slaves. One must know this. Likewise, the rectification of body is done through the soul, while the rectification of the universe is done through God (may He be exalted!).

Again, the existence of the God the Divine’s existence is known, but not His essence (nitelik). Says the Most High: *‘There is nothing whatever like unto Him’*.¹⁴³ The soul is also as such. Says the Most High: *‘They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord’*.¹⁴⁴

Let us suspend this discourse on knowing oneself, because these words are enough for the mindful. And Allah knows what is correct!



THE TENTH CHAPTER

THIS CHAPTER TELLS OF THE ATTRIBUTES OF ADAM (UPON WHOM BE PEACE!)

Information came to us which was: “We, the descendents of Adam, were dispersed far and wide.” Just as Ebū’l Fażl Ca’far-ı Sādik (may Allah be pleased with him!) said: “When The Real (may He be glorified and exalted!) planned to create Adam, He told His angels: ‘Behold, thy Lord said to the angels: ‘I will create a vicegerent on earth.’ They said: ‘Wilt Thou place therein one who will make mischief therein and shed blood?whilst we do celebrate Thy praises and glorify Thy holy (name)?’ He said: ‘I know what ye know *not*’.”¹⁴⁵

Then He created Adam’s essence (özin) from the soil of Medina, his head from the soil of Sanctified House¹⁴⁶ (Beytü’l-makdis), his face from the soil of the Ka’ba, his ear from the soil of Mount Sinai, his eyes from the soil of the Inviolable House¹⁴⁷ (Beytü’l-harām), his brow from the soil of the western area of Medina, his mouth from the soil of the eastern area of Medina, his nose from the soil of Damascus, his lips from the soil of North Africa (Berberiyye), his beard from the soil of Heaven, his tongue from the soil of Bukhara, his teeth from the soil of Khwarizm, his neck from the soil of China, his arms from the soil of Yemen, his right hand from the soil of Egypt, his left hand from the soil of Persia, his fingernails from the soil of Khitay, his fingers from the soil of Sistan, his chest from the soil of Iraq, his abdomen from the soil of Khuzistan, his back from the soil of Hamadan, his penis from the soil of India, his testicles from the soil of Constantinople, his thighs

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from the soil of Turkistan, his knees from the soils of Crimea, his elbow from the soil of Iberia (*Antalūs*¹⁴⁸), his heels from the soils of Anatolia (Rūm), and his feet from the soil of Europe (Firengistān).

All of this has been arrived at from the prophetic saying: “God created Adam upon from sixty types of soil. If He had created him from only one kind of soil, the entirety of mankind would be of one form and one type, and not a single one would have known the other.”

Afterwards, The Real (may He be glorified and exalted!) bedecked Adam’s head with the light of power (kudrat), his eyes with the light of admonition (‘ibrat), his brow with the light of prostration (sücüd), his tongue with the light of remembrance (zikir), his teeth with the light of Muhammad Mustafā, his lips with the light of glorification (tasbīh), the nape of his neck with the light of strength (kuvvet), his frame with the light of the robe of distinction, his back with the light of valor (gıñlik), his torso with the light of knowledge, his abdomen with the light of forbearance (hılm), his loins with the light of honor (‘izzat), his mid-section with the light of trust (amānat), his thighs with the light of commanding and hindering (emr u nehiy), his bosom with the light of contentment (hoşnūdlık), his knees with the light of obeisance (rükū’), his feet with the light of pious deeds (ta’at), his heels with the light of zeal (şavk), his spleen with the light of intimacy (üns), his hands with the light of generosity (sahāvat), his fingernails with the light of intercession (şafā’at), and his heart with the light of monotheism and of faith. Then he was fitted with the light of reverence (ta’zīm) and evened out with the light of union (vaslat). God Almighty put the soil of Adam into the hand of ‘Azrā’īl,¹⁴⁹ who kneaded it with the water of mercy and watered it with the water of Spiritual Understanding.

Adam was brought into existence between Mecca and Yemen. Says the Most High: ‘*He began the creation of man from clay*’.¹⁵⁰ And in addition, “I created him from wet clay (sulāla).” Says the Most High: ‘*Verily We created man from a product of wet earth*’.¹⁵¹ That which is squeezed out through the fingers, they call “sulāla”. Afterwards, they

left it and it lay down and slept for a while and it became a fashioned clay. Says the Most High: ‘... of wet clay fashioned in *shape*’.¹⁵² Then it dried out and was split, so it became like earthen vessels (ke’l fah-hār). Says the Most High: ‘He created man from dry clay like earthen vessels’.¹⁵³

It was first soil, then afterwards it took on form, and finally it was split. It subsequently slept for countless years. Later, ‘Azāzīl’s¹⁵⁴ path led to it as he was walking about. His sight fell on the Adam’s form (kalīb). He was dumbfounded and frightened, but moved towards it yet again. He looked at it for a time and it perplexed him. He came forward to it and poked its chest with his hand. It sounded like hollow earthenware. He said: “My God, Lord and Master! This thing is hollow! Nothing good can surely come from this.” Then, from the Sovereign of the Worlds, God, came a call: “O ‘Azāzīl! The chest which you have touched is my treasury; I will fill it up with My might.”

Then The Real (may He be glorified and exalted!) wanted to blow the spirit into Adam, and He commanded the spirit to do so. Some say that with the command of The Real (may He be glorified and exalted!) the spirit entered through Adam’s nose into the brain (dīmağ). After waiting a total of twohundred years in the brain, the spirit came down to the eyes. When Adam opened his eyes in the place where he lay, he saw himself being earth and wet clay.

Afterward, the spirit descended to his ears and he heard the angel’s exaltations (tasbīhlar). Then the spirit descended to his mouth and tongue. At that time Adam (upon whom be peace!) sneezed and lifted his head from the ground and said: “All praise is to Allah, the Lord of the worlds, in every state.”¹⁵⁵ Thus, the first activity from the form (surāt) was sneezing and the first words from the tongue were these.

Afterwards there came the answer from the Almighty of “be-and-it-is” (kādir-ı kün-fe-yekün): “May the mercy of your Lord be upon you O Adam!”¹⁵⁶ Then Allah the Exalted said: “O Adam! I swear by My

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Glory (‘izz) and Majesty (calāl), I created you on account of this universe.”

Following that, the spirit descended to Adam’s chest and loins. While the lower part of his body (ağak) was still mud, he desired to sit up. Therefore it is said in the Glorious Qur’an: *‘Man is very hasty’*.¹⁵⁷

After this, the spirit descended to the abdomen of Adam. He became hungry and desired food (ta’ām). Then, the spirit spread all through all the limbs and organs (a’zā) within the body of Adam. When this was finished his flesh, blood, vein, and nerves became firm (paydā).

Then The Real (may He be glorified and exalted!) commanded the angels. They bathed Adam with the water of satisfaction. They placed the crown of magnitude and exquisiteness on his head and they clothed him with the robe of munificence. They seated him on the chair of loftiness. They named him “vicegerent” (halīfa). Then they said, “You are the vicegerent of earth and heaven.”

Afterwards The Real (may He be glorified and exalted!) said by way of His benevolence, “You are my treasure in Paradise.” He gave Adam the rank of trusteeship (vīlāyat) and educated him with the name of every object. Says the Most High: *‘And He taught Adam the names of all things and then He placed him before the angels’*.¹⁵⁸

Afterwards, the angels prostrated themselves before him. Says the Most High: *‘We said to the angels, ‘Prostrate to Adam’ and they all prostrated, apart from Īblīs’*.¹⁵⁹ At that instant all the angels prostrated themselves before Adam by the command of The Real (may He be exalted!), besides Īblīs, who did not prostrate. The Real (may He be exalted!) asked Īblīs a question: “Why have you not prostrated yourself before Adam?”

Īblīs replied at that moment: *‘You did create me from fire, and him from clay’*. Therefore my composition (terkīb) is elevated while soil is lowly. I am superior to Adam and hence I refuse to prostrate.”

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On account of his pride, Iblis did not consent and The Real (may He be exalted!) drove him out from His court (*dergāh*). First, he was near and called *Hārīs*. Thereafter, he became destitute (*mahrūm*), defrauded (*maḡbūn*), and damned (*mal'ūn*) and he was called Satan and *İblīs*.

Then The Real (may He be exalted!) commanded: “O Adam! Look up!” Then Adam (upon whom be peace!) gazed upward and saw these excellent words (*kelime-i tayyiba*) inscribed on the Throne: “There is no god but Allah, Muhammad is the Messenger of God.”¹⁶⁰ When Adam saw this he said: “O my God, my Lord and my Master! ‘There is no god but Allah’ is Your unity. But whose is the name ‘Muhammad’?”

The Living (*hay*) and Self-Subsisting (*kayyūm*) God said: “O Adam! It is the name of My beloved (*habīb*), who is to be your son.” Adam became pleased and gave thanks.

Then Adam looked to his right side and saw three affable beings. He asked them: “What are your names and your stations?” The first being replied: “My name is intellect and my station is in the brain of the head.” The next being replied: “My name is modesty and my station is on the face.” The third being replied: “My name is knowledge and my station is in the chest.”

Thereupon, Adam (upon whom be peace!) said: “Come, then, into your appropriate stations.” At that time, all of them entered into their appropriate stations. Adam took comfort in this.

Then he looked to his left side and saw there three beings and he was frightened and asked: “What are your names and your stations? What inauspicious (*nahis*) beings you are!” After that, one of them replied: “My name is anger. My station is in the brain of the head.” Adam then said: “But the intellect is in the head; there is no room for you in the head!” Then, the being countered: “Never mind; when I arrive, intellect departs.”

Then another being said: “My name is greediness. My station is on the face.” Adam then said: “But the face is solely the station of mod-

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esty; there is no room for you on the face!” Thereupon, the being replied: “Never mind; when I arrive, modesty departs.”

The final being said: “My name is envy. My station is in the chest.” Adam (upon whom be peace!) then said: “But the chest is the station of knowledge; there is no room for you in the chest!” Thereupon, the being replied: “Never mind; when I arrive, knowledge departs.”

In addition my dear! It needs to be known that faith is from the Merciful, doubt is from Satan. When doubt arrives, faith departs; when faith arrives, doubt departs. Says the Most High: ‘*After the Truth what is there saving error?*’¹⁶¹ and also: “Apart from faith, what remains but denial?”¹⁶²

The import of this verse is proof refuting those who say “a station between the two stations.”¹⁶³ A slave’s actions (fi’il) and faith are not apart, whether it be monotheism, knowledge or associating with Allah (şirk), belief, unbelief or worshipful acts. Says the Most High: ‘*See you not how Allah sets forth a parable? - A goodly word . . .*’¹⁶⁴

The elif (ئ) is the beginning of understanding, *zarb* is elucidation and the goodly word (kelime-i tayyiba) is the word of faith. ‘*. . . A goodly tree . . .*’¹⁶⁵ is interpreted as being the date palm. The *kaf* (ك), is by similarity, the beautiful tree.¹⁶⁶

The goodly word is said to be the word of monotheism. For this reason they compared the word of monotheism to the date palm as the date palm is not grown everywhere on earth. Subsequently, the word of monotheism is likened to the date palm and Spiritual Understanding is likened to the root of the tree. Just as a rootless tree brings forth no fruit, a heart without Spiritual Understanding contains nothing good in it. Furthermore, what keeps a tree standing on the earth is its root. Likewise, what keeps the word of monotheism standing upon the tongue is the Spiritual Understanding of the heart.

Additionally the Prophet (upon whom be peace!) said: “Among the trees there is a tree which resembles the heart of believer and it never

lets fall its leaves.” The companions wondered at this and began to count all the types of trees growing in the wilderness (bādi). The Prophet (upon whom be peace!) said, “It is not among these.” They began to think. After some time, the Prophet said: “It is the date palm; its leaves never fall.” “You have spoken the truth, O Messenger of Allah!” they said. Nevertheless, let us not abandon our discourse.

When the King of the worlds, God (may he be exalted!) paraded all the souls in His presence, He positioned the souls of the believers on the right side and the souls of the unbelievers on the left side. After that Allah (may He be glorified and exalted!) said: *‘Am I not your Lord?’*¹⁶⁷ Those who are worthy (lāyik) of The Real, heard it without ear and answered without tongue. Some answered “yes” while others answered “no” and a number said nothing.

The Real (may He be praised and exalted!) asked a second time: *‘Am I not your Lord?’*. Of those who had first said “yes,” some now answered “no”; and some said nothing, while some said “yes” once more. After that, of those who had first said “no,” some now answered “yes”; and some said nothing, while some said “no” once more. Then, of those who had first said nothing, some now answered “yes”; and some said “no”, while some said nothing once more.

Therefore, my dear! Those who answered “yes” twice were born as Muslims, resurrected as Muslims and died Muslims. Those who had said “no” twice were born as unbelievers, resurrected as unbelievers and died as unbelievers. Those who had said first “no” then “yes” were born as unbelievers, resurrected as unbelievers and died as Muslims. Those who had said first “yes” then “no” were born Muslims, resurrected Muslims and died as unbelievers. Those who said nothing twice – and we seek refuge in Allah! - are as low and unruly as unbroken horses; these are called Ka’l an ’ām¹⁶⁸ by those who understand. Says the Most High: *‘They are like cattle, - nay more misguided’*.¹⁶⁹

This verse (āyat) came for them for the reason that they are like beasts or even more brutish. Although they are in the appearance of

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human beings, they take up humanity's earth and diminish people's sustenance (rızıklar) and their souls are of no value. Of those who are truly human (ādamī), God (whose majesty is majestic!) bedecked them with many kinds of robes and raised them to greatness and rank, and ornamented them with countless lights.

Therefore, those who see and hear these things but fail to understand them, or repel the life of a human, or fail to love the People of Life (dirlik ehlien), they are as unbroken horses; rather, they are worse than beasts, since even animals love and revere the People of Truth. Those who do not know The Real and the People of Truth are worse than unbroken horses and their rank is ﴿ . . . nay more misguided ﴾.

For those who have intellect, these words are enough.



THE ELEVENTH CHAPTER

THIS CHAPTER IS SPEAKS OF THE ATTRIBUTES OF ADAM (UPON WHOM BE PEACE!)

Now my dear! It is reported as follows:

From the left rib of Adam, The Real (may He be praised and exalted!) created Eve and, moreover, made her a companion (yar) to Adam. She gave birth to ninety children, of which ten sons and ten daughters remained. The names (of the ten sons) are: Wahama, Wadd, Thuwā, Yaghūth, Ya^cūq, Nasr, ^cAbd an-Nasīr, Hābil (Abel), Qābil (Cain), and Shīth (Seth).

And it is said that Shīth was born with one gestation (batın). Adam bestowed existence on Shīth, who then begot ninety sons and ninety daughters. From them all the servants (macmū‘-ı halayıklar) were spread out. Says the Most High: *‘O humankind! Be vigilant of your obligations to your Lord Who created you from a single soul and from it created its companion and from these two had spread out a throng of men and women. Be careful of your duty toward Allah in Whom you claim your rights of one another, and toward the wombs that bare you’*

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The Real (may He be praised and exalted!) said: “I created Adam from earth (doprak) and his progeny I created from seminal fluid (nut-fa).” Says the Most High: *‘And certainly We created man of an extract of clay. then We made him a small seed in a firm resting-place. Then We made the seed a clot; then We made the clot a lump of flesh; then*

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We made (in) the lump of flesh bones; then We clothed the bones with flesh; then We caused it to grow into another creation. So blessed be Allah, the best of the *creators!* ﴿¹⁷¹

Furthermore the male fluid is called *nutfa* and the female fluid is called *emsāc*. Says the Most High: ﴿*Verily* We create man from a drop of thickened fluid to test him; so We make him hearing, *knowing*﴾. ¹⁷²

It has been narrated that: “When a man draws near to his wife, a fluid comes out from both him and his wife. God commands two angels (*malakayn*) to merge the two fluids. They ask, ‘O Lord! Do you desire to create from these two drops a human being?’ Allah Almighty replies, ‘I will create such, O My angels!’”

Afterwards the male and female fluids come together. From the Throne (*arş*) a wind blows forth and contacts the mother’s breast so that the fluid courses throughout her body. After that, it comes back to the mother’s womb. Says the Most High: ﴿*He* is created from a gushing fluid that issued from between the loins and *ribs*﴾. ¹⁷³

Then, by the decree (*farmān*) of Allah, two angels (*fereşteler*) proceed to the burial place (*sinlesi*) of this servant and from there each obtain a handful of earth. They combine it with the two fluids and knead it together. For forty days they mix and squeeze it with their right hands until it becomes a clot of blood (*‘alak*).

After that, to their left hands they take it and mix it for forty days in order that it becomes a lump of flesh. Then they place it back in their right hands. Mixing and squeezing continually for more forty days, they leave it as it is. After twenty days have gone by, flesh (*et*), blood (*kan*), vein (*damar*), and bone (*süñük*) take form.

Yet let us not abandon the discussion:

In regards to the bodily form (*endām*), the skeleton is fashioned first and after death, the skeleton long withstands the earth. On the second day, his forefinger (*tekbīr barmak*) and right arm are formed. On the

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third day, the head and left arm are fashioned. Then on the fourth day his left leg is formed and on the fifth his right leg. On the sixth day, his three hundred sixty six blood veins are created. Half of these are movable while the other half are stationary. This is because half contain blood, the other half wind. Whenever the stationary veins move, sickness comes to the body. Conversely, when the movable veins fail to stir, death occurs.

On the seventh day the seven hundred and forty pieces of bones are created. On the eighth day one hundred twenty four thousand hairs are created. On the ninth day The Real (may He be praised and exalted!) dispatches four angels. The first records the appointed hour of death (ecelin yazar); the second records sufferings and misfortunes as well as ease and blessings; the third one sets down the allotted provisions (rizk); and the fourth writes down the events of his or her life.

On the tenth day, the spirit (can) enters (the body). It is said that five months after the spirit enters into the body, the fetus begins to stir in the womb of the mother (rahmi ummah).

Afterwards, The Real (may He be praised and exalted!) causes the mother's breast (bāğır) to be the mihrab for the fetus. He performs prostration (secde) and, because of the blessing of the prostration, the mother is not in need of food.

The benefits (işler), majesties (ululuklar), and dignities ('azamatlar) were presented to Man on account of the soul (can) and intellect ('akıl). When the soul, along with the intellect, appeared, so came nobility, and God Almighty completed the servant by endowing him with both.

Yet there are three understandings (ma'nī) at this juncture and whoever possesses these has a total intellect while whoever lacks it has no intellect and the soul sleeps. These three understandings are attached to the servant: the first is self-knowing; second is submitting (dapu kımak); and the third is making the grave a home (yurt). All These things are restricted to fortunate (devletlu) individuals. In this manner,

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prosperity (devlet) is good etiquette (edeb), intellect, and gracious disposition (latīf hūy). Those who possess these three things are excellent individuals. Thus, the Exalted Messenger said: “Intellect is the scale (mīzān) of God on earth.” There is nothing loftier than the scale of intellect (‘akıl tarāzu), given that it knows and instructs everything.

Therefore my dear! Intellect originates from of four types of light: the first is the light of the moon, second is the light of the sun, and the third is the light of Divine Lote Tree (sidratu’l muntahā), the light of the Throne.

Consequently, the body’s ruler (sultan) is the intellect and the cause of relief for the heart. God Almighty bestowed man with greatness (ul-ulık), light (nūr), excellence (kerāmet), and robes of honor (hıl’at) all owing to the blessing of intellect.

Whoever has the light of intellect (‘akıl nūri) in his heart is agreeable (hōş) while whoever lacks it is of no benefit to himself and has no place in the presence of God Almighty. Says the Most High: (*They will further say: ‘Had we but listened or used our intelligence, we should not be among the Companions of the Blazing Fire!’*).¹⁷⁴

Information came to us in this manner:

God (Glorious is His Glory!) illumined three types of darkness (karanluk) with three types of light:

First, He illumined the darkness of the world with the moon, the sun and the stars.

[...The second is missing from the source text...]

[...The third is missing from source text...]

In a similar manner, he created man from three types of darkness and illumined him with three types of light:

First, He created him from the darkness of the four elements (çar’anāsır) and illumined him with the light of intellect.

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Second, He created him from the darkness of ignorance (cehil) and illuminated him with the light of knowledge ('ilim).

Third, He created him from the darkness of the self (nefis) and illuminated him with the light of Spiritual Understanding. Says the Most High: *He it is Who sends down revelations unto His servant, that He may bring you forth from darkness unto light . . .*.¹⁷⁵

In this way, Spiritual Understanding is similar to the sun; intellect bears a resemblance to the moon; knowledge is like the star. The sun and moon ascend and rotate and knowledge is obtained yet it does not stay in the memory (hātırlar) eternally. On the other hand, Spiritual Understanding, once lodged in the heart, will never abandon the memory even unto death. It may even benefit the person long after that too.

The sultan of Knowers, the lion of the seekers of Truth (muhakkıklar arslanı), the guide of shaykhs (maşāyihlar mürşidi) Sayyid Sa'd ad-Din (may the Mercy of Allah be upon him!) said:

The soil is my enveloping flesh
The flowing stream is my blood
In the Corroborating Zodiac it rose
Descend my sun does not.

Day after day the sun rises from one zodiac (buruç), and the remaining zodiacs are deprived (mahrūm) of it. Yet the knowledgeable hearts contain three hundred sixty six zodiacs, and the sun of Spiritual Understanding rises from one zodiac day after day. Yet do not think that the other zodiacs are wanting, since there are eight divine (rahmānī) citadels and each of them has one hundred thousand turrets (*buruc*).¹⁷⁶ The sun of Spiritual Understanding has custody over all of these. It stretches out to all the bastions and none of them are deprived of it.

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However many times the sun rises into the heavens, its light touch the earth, just as the light of those hearts that possess awareness of Spiritual Understanding ascends beyond the Throne.

It is good tidings that the Living (Hayy) and Self-Subsisting (Qayyūm) God of the universe said: “O my slaves! Your longing is for Paradise, whose custodian (bekçi) is an angel, whose name is Rizvān, and by whom decay is averted and wellness is preserved within. But the custodian of the enlightened hearts (ma’rifatlu gönülleri) is Me. Is it possible then that Satan can gain success over these hearts? The enlightened hearts are My treasury and My place of vision.” Thus, the Messenger (upon whom be peace!) said: “The heart of believer is the home of Allah.”

We have stated that intellect resembles the moon. The moon waxes and wanes and sets. But once the intellect is whole, it neither waxes and wanes nor sets. We have also stated that knowledge resembles the stars, for when the stars are observable, people can see their way. Likewise, whoever possesses genuine knowledge can see the path to The Real and acquire awareness of all. If the sky is obscured by clouds, people cannot see their way. Similarly, if one possesses neither intellect, knowledge nor Spiritual Understanding, how can he see the path to The Real? And furthermore, if there are none (of the knowledgeable), how can one perceive the path to The Real?

Therefore, one needs to speak well of the luminaries (ulular) of knowledge more so than his own father and mother. Father and mother guard their children from the world’s woe (belā), the world’s fire (od), and affliction (mihnat). Yet the knowers (‘ālimlar) guard the Muslims from the hereafter’s woe, fire, and affliction. The Prophet (upon whom be peace!) says: “The people of knowledge (ahl ul-‘ilm) profit both the common (khāss) and the elect (‘āmm).”

We have stated that knowledge resembles a mirror. The one who gazes into a mirror sees his own image, that is, he sees his own faults. Therefore, one who sees his own faults should not condemn others’

faults. The Real (may He be praised and exalted!) says: “O my slaves! Call on Me neither afar nor nearby. Wherever you are be with Me. For I am closer to you than yourselves and I know you wherever you are!” Says the Most High: *‘I am indeed close’*.¹⁷⁷ Whoever realizes that I am near, he shall not give up hope; whoever has clothing (don) adjacent to the musk always smells pleasant and whoever is alongside knowledge is not robbed of learning and the supplication (du’ā) of whomever is near The Real is not robbed of acceptance.” The Real (may He be praised and exalted!) said: “Supplicate Me that I might accept.” Says the Most High: *‘ . . . Who answers the distressed one when he calls upon Him . . . ’*.¹⁷⁸

Whoever mentions the name of The Real (may He be praised and exalted!) is not robbed of its answering. God the Divine says: “Beseech My name so that I may answer you.” He also says: *‘Call upon Me, I will answer you’*.¹⁷⁹

O believers! Know this:

For many, the unbeliever (kāfir) is the adversary of religion; and for many he is the adversary of the body; and for many he is the adversary of possessions. Nevertheless, above the unbelievers is a more brutal (eşed) foe, İblīs. He detaches people from submission (mutluluk) and humility (tavāzuluk), at which time entrance into the snare becomes obligatory (vācib).

In contrast, if you slay an unbeliever or an unbeliever slays you, your entrance into Heaven becomes obligatory. If you slay, you become warrior (gāzī) and if you are slain, you become martyr (şehīd). In that case, how can the unbeliever really be an enemy?

Furthermore, the stations (mertebeler) of the martyrs are higher than those of the Messengers by five degrees:

The first is this: when the Messengers passed away, they were washed; the martyrs were not washed.

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Secondly: the clothing of the Messengers was removed; those of the martyrs are not removed.

Thirdly: the Messengers were wrapped in burial shrouds (kefen); the martyrs are not wrapped thus.

Fourthly: in the afterlife (āhīrat) the Messengers chose who will have their intercession (safā'at); the martyrs intercede for any member of their people, tribe (kabīle), their kith and kin (hısımu akrībā), their siblings and whoever else comes to them on the Day of Judgment (rūz-ı Mahşahr). For the sake of the honor (yüzi suyı) of one of them, The Real (may He be praised and exalted!) commands all of them to enter Heaven.

Fifthly: the Messengers are visited (ziyārat) once a year; the martyrs are visited each day.

Higher than the unbelievers are three enemies who are greater. The first is the cravings of self (hayā-yı nefis); second is haughtiness and misguidance; third is dishonesty and trickery. These three things İblis' accomplices and together they lead believers off the Path. The cravings of the self are for affluence (baylık) and power (beğlik); the desire of arrogance is being satiated, wearing fine clothes, and defying The Real; the desire of falsehood is boisterous laughing and buffoonery, and concealing one's own defects while searching out others' defects.

Thus, you have perceived and taken notice of what İblīs (upon whom be damnation!) desires. Whoever has these foul conditions in him is of İblīs and whoever is without them is of the elect (hassakī). Additionally, The Real (may He be praised and exalted!) says: "Whoso abandons their desires shall not fear the resurrection." The Most High likewise says: *‘ And We will deliver those who guarded against evil . . . ’*.¹⁸⁰

Regarding the fear of the blaze, execute the wish of God the Divine, for the Most High says: *‘ And surely Hell is the promised place of them all’*.¹⁸¹

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Do not follow Satan for the God the Divine has decreed: ‘*Surely the Shaitan is your enemy, so take him for an enemy*’.¹⁸²

Thus, for the believers to love this world is an immense deficiency (noksan). Similarly, the most excellent Messenger has said: “Love of the world is the head (rā’s) of all transgression and forsaking the world is the head of all worship.”

This noble Hadith is in agreement with the Glorious Word (Kelām-ı Mecīd) where The Real (may He be glorified and exalted!) says: ‘*Then as for him who is inordinate, and prefers the life of this world, then surely hell will be his abode*’.¹⁸³

The not loving this world is reaching the pleasure (hoşnudlik) of God Almighty. Says the Most High: ‘*And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, the Garden will be his home*’.¹⁸⁴

I have elucidated briefly (ihtisar) the states of Divine Law, the Path, Reality, and Spiritual Understanding as well as the existence of man all to the best of my power. Let one who seeks for more search for further widespread sources. Let it be known that more of this blessed information is to be found in the commentaries of the Qur’an, the Prophetic Hadiths, and the chronicles of the saints.

And God knows what is correct,
And to Him is the return and the abode!

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1 An attempt was made to put the Turkish translation back onto its Arabic form can be observed in a manuscript found in the Süleymaniye Library. This Arabic version, however, contains many grammatical errors and makes free use of many Turkic and Persian loanwords.

2 Hacı Bektaş-i Veli. Maḳālāt, ed. Coşan (Esad), Seha Neşriyat, İstanbul 1986.

3 For the best study on this topic in English see: Turan, Fikret. Old Anatolian Turkish: Syntactic structure, PhD Thesis, Harvard University 1996.

4 These include Irene Mélikoff and A. Yaşar Ocak, both of whom have cast doubt on the Maḳālāt ever being composed in Arabic.

5 The fact that Prof. Esad Coşan was also a devout Sunni and a shaykh of the Naqshbandi Sufi order may have had a bearing on his observations.

6 Sura al-‘Araf 7:58

7 Sura al-Baqarah 2:24

8 i.e. the Qur’an

9 Sura al-Ma’idah 5:90

10 Sura al-Waqi’ah 56:85

11 Sura al-Qaf 50:16

12 This is not a Qur’anic verse but rather the accepted Sunni credo known as the imān mufasssal.

13 Sura al-‘A’raf 7:40

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- 14 Sura an-Nisa' 4:145
- 15 Sura an-Nisa' 4:145
- 16 Sura al-'A'raf 7:172
- 17 Sura al-Inshirah 94:6
- 18 This is visibly an Old Turkic axiom that I have yet to ascertain the origin of.
- 19 Sura Al Imran 3:102
- 20 Sura Al Imran 3:79
- 21 Sura al-Baqara 2:49
- 22 Sura al-Baqara 2:183
- 23 Sura Al Imran 3:97
- 24 Sura al-Baqara 2:275
- 25 Sura an-Nisa' 4:3
- 26 Sura al-Baqarah 2:222
- 27 i.e. the Ehli *Sünnet ü Cema'at*
- 28 Sura al-Fath 48:23
- 29 Sura ar-Rad 13:25
- 30 Sura al-Baqarah 2:172
- 31 Sura Taha 20:81

- 32 Emr-i ma'rūf ve nehy-i münker
- 33 Sura al-Baqara 2:104
- 34 Sura Al Imran 3:103
- 35 Sura at-Tahrim 66:8
- 36 Sura at-Tawbah 9:118
- 37 Sura at-Talaq 65:3
- 38 Sura Ibrahim 14:7
- 39 Sura az-Zumar 39:10
- 40 Sura ar-Rahman 55:60
- 41 Sura ash-Shura' 42:25
- 42 Sura al-'Araf 7 :23
- 43 Sura al-Hajj 22:78
- 44 Sura al-Mursalat 77:23
- 45 Sura ar-Rad 13:24
- 46 Sura as-Safat 37:75
- 47 Sura an-Nahl 16:43
- 48 Sura al-Fath 48:27
- 49 Sura al-Baqara 2:24

- 50** Sura adh-Dhariyat 51:50
- 51** Sura az-Zumar 39:53
- 52** Sura at-Talaq 65: 3
- 53** Sura al-Ma'idah 5: 54
- 54** Sura Yusuf 12 :101
- 55** Sura al-Furqān 25:23
- 56** Sura an-Nahl 16:89
- 57** Sura an-Naba' 78:29
- 58** Sura Luqman 31:27
- 59** Sura Al Imran 3:31
- 60** Sura al-Hashr 59:21
- 61** Sura az-Zumar 39:53
- 62** Sura Tawbah 9:68
- 63** Sura an-Naml 27:64
- 64** Sura al-Ma'idah 5:96
- 65** *Sura* an-Nisa' 4:23
- 66** Sura al-Hujarat 49:2
- 67** Sura ash-Shura 42:40

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- 68 Sura al-Isra' 17:82
- 69 Sura al-Baqara 2:97
- 70 Sura al-Baqara 2:26
- 71 Sura al-Haqqa 69:50
- 72 Sura al-Isra' 17:85
- 73 Sura an-Naba' 78:9
- 74 "They are like cattle" Sura al-'A'raf 7:179
- 75 Sura al-An'am 6:52
- 76 Although it is God speaking here, this is not a Qur'anic verse and I have been unable to find the reference to this.
- 77 The event of "elest" (alastu bi-Rabbikum, i.e. Am I not your Lord) was the primordial episode in which all the souls of creation were brought before God and asked to witness to His lordship.
- 78 Sura al-'A'raf 7:179
- 79 Sura al-'A'raf 7:179
- 80 Sura Al Imran 3:152
- 81 Sura al-An'am 6:99
- 82 Sura ar-Rahman 55:46
- 83 Sura al-Hujarat 49:7
- 84 Sura al-Hajj 22:63

- 85 To act as a scarecrow.
- 86 Sura al-Baqara 2:138
- 87 Sura al-Baqara 2:10
- 88 Sura Al Imran 3:169
- 89 Sura al-Waqi'ah 56:89
- 90 Sura al-'Araf 7:12
- 91 Sura al-Baqara 2:50
- 92 Sura al-Qasas 28:81
- 93 Sura al-Baqara 2:165
- 94 Sura Ibrahim 14:7
- 95 Sura an-Najm 53:31
- 96 Sura al-Kahf 18:110
- 97 "... they are far astray." Sura al-'Araf 7:179
- 98 Sura al-Baqara 2:163
- 99 Sura Ibrahim 14:32
- 100 Sura al-Baqara 2:138
- 101 Sura al-Ma'idah 5:40
- 102 Sura al-An'am 6:18

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- 103** Sura ash-Shura' 42:4
- 104** Sura al-Fatir 35:10
- 105** Sura ar-Rahman 55:78
- 106** Sura al-Hajj 22:78
- 107** Sura ar-Rahman 5:95
- 108** Sura ash-Shura' 42:19
- 109** Sura Al Imran 3:31
- 110** Sura ar-Rum 30:47
- 111** Sura al-Zukhruf 43:32
- 112** Sura at-Talaq 65:3
- 113** Sura al-Ahzab 33:43
- 114** Sura al-Baqarah 2:269
- 115** Sura al-Baqarah 2:151
- 116** Sura as-Saba 34:3
- 117** Sura al-Baqara 2:24
- 118** Sura Yasin 36:80
- 119** Sura al-Baqara 2:19
- 120** Sura Al Imran 3:131

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- 121** Sura ar-Rahman 55:19-20
- 122** Sura al-Fatir 35:32
- 123** Sura an-Naml 27:34
- 124** Sura Al Imran 3:19
- 125** Sura al-Fussilat 41:54
- 126** Sura Muhammad 47:15
- 127** Sura Ibrahim 14:24
- 128** Sura al-Mu'minun 23:103
- 129** Sura ar-Rum 30:17-18
- 130** This seemingly overt Sunni passage is not found in all the variant manuscripts, but will, nonetheless, be kept here.
- 131** Sura Ibrahim 14: 48
- 132** Sura al-Ankabut 29: 57
- 133** A bitter-tasting and foul tree found in Hell.
- 134** Sura al-Isra' 17: 70
- 135** A type of being that inhabits Paradise.
- 136** The angel that watches the doors to Paradise.
- 137** The angel who is the warden of Hell.
- 138** *Sura al-Fussilat* 41: 53

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139 *Sura al-Waqi'a* 56:85

140 *Sura al-al-Qaf* 50:16

141 *Sura al-Qaf* 50:16

142 *Sura al-Mujadila* 58:7

143 *Sura ash-Shura'* 42:11

144 *Sura al-Isra'* 17:85

145 *Sura al-Baqara* 2:30

146 i.e. Jerusalem

147 i.e. Mecca

148 This is rendered in several translations as Antalya, a city in southern Anatolia. However, I contend that it is a misspelling of al-Andalus, which is Islamic Spain, given that Anatolia is already mentioned as Rūm.

149 The Angel of Death

150 *Sura as-Sajda* 32:7

151 *Sura al-Mu'minun* 23:12

152 *Sura al-Hijr* 15:26

153 *Sura ar-Rahman* 55:14

154 The name of Īblīs/Satan before his plunge from grace.

155 Al-Hamdulillahi Rabbi'l-'Alamīn 'ala kulli hāl

156 Yarhamuka Rabbuka *Yā Ādam*

157 Sura al-Isra' 17:11

158 Sura al-Baqara 2:131

159 Sura al-Baqara 2:34

160 *Lā ilāha il Allah, Muhammadur Rasūlullah*

161 Sura Yunus 10:32

162 Although the text of this sentence has been presented in Arabic “Famā dhā *ba^cda*’l imāni ila’l *kufri*” it is not a verse found in the Qur’an.

163 Menziletün beyne’l-menileteyn. A reference to the doctrine of the Mu’tazila, who argued that a sinner could not be considered a believer or an unbeliever, but rather something in between. By the time of Hacı Bektāş the Mu’tazila had long lost the popularity they enjoyed during the 10th century.

164 Sura Ibrahim 14:24

165 Sura Ibrahim 14:24

166 The letter kāf spoken of here is in obvious reference kāf that begins “kashajaratın tayyibatin” i.e. “a goodly tree”.

167 Sura al-‘Araf 7 :172

168 “They are like cattle” Sura al-‘A’raf 7:179

169 Sura al-‘A’raf 7:179

170 Sura an-Nisa’ 4:1

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- 171 Sura al-Mu'minun 23:12-14
- 172 Sura al-Insan 76:2
- 173 Sura at-Tariq 86:7
- 174 Sura al-Mulk 67:10
- 175 Sura al-Hadid 57:9
- 176 An interesting play on words. Buruc (burūj) is an Arabic word meaning both zodiac as well as turret.
- 177 *Sura* al-Baqara 2:186
- 178 Sura an-Naml 27:62
- 179 Sura al-Ghafir 40:60
- 180 Sura Maryam 19:72
- 181 Sura al-Hijr 15:43
- 182 Sura al-Fatir 35:6
- 183 Sura al-Nazi'at 79:37-39
- 184 Sura al-Nazi'at 79:40,41